

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

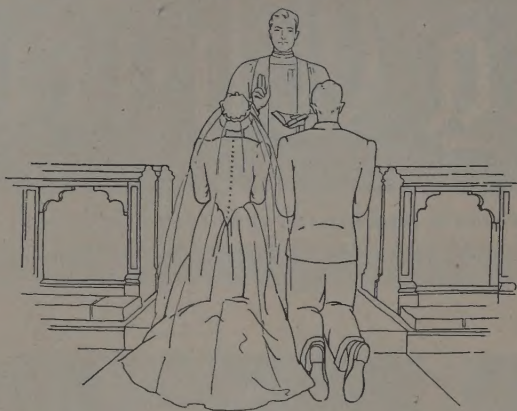


A DOG'S LIFE

Boxer sits in on discussion as Shattuck's senior class officers and lower form representatives talk over school affairs with their headmaster, the Rev. Sidney W. Goldsmith.

Church School

DIVINITY SCHOOL
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S A



Getting Married in Church

By Richard Roseveare

A simply worded presentation of the meaning of the Marriage Service, the import of its promises, and the creation of a Christian home. It consists of sixteen pages in four parts: I—Why Did You Choose to be Married in Church?; II—Conditions of True and Lawful Marriage; III—The Giving and Receiving of a Ring; and IV—Children and Family Life.

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In an era made tragic by divorce, intelligent and clear thinking such as that found in "The Threshold of Marriage" becomes a vital part of re-education. Seeking to enable young people to enter into marriage fully cognizant of its opportunities, this is a book every clergyman will wish to introduce to the couples who come to him for instruction.

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The Marriage Service and After

By Hervey C. Parke

This is the third edition of this ever-popular booklet, a presentation for those about to be married of the Service of Holy Matrimony and its responsibilities. Subtitled "The Love of God the Bond of Union," it covers the Christian implications of marriage, and includes many excellent practical suggestions toward the wedding arrangements themselves.

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Christian Marriage

By Floyd Van Keuren

Toward the more thoughtful preparation of young people to meet the responsibilities and privileges of Christian marriage, this small manual is packed with a wisdom in reverse ratio to its size. It gives valuable insight into what marriage requires of both members, especially in terms of spiritual and emotional maturity. Nine chapters, an appendix on wedding etiquette, a brief but excellent bibliography, and index.

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LETTERS

Servicemen in Tennessee

TO THE EDITOR: Clergy whose parishes there are membered either permanently or temporarily in any army, navy, or air force installation in Tennessee (including Fort Campbell, Ky., which is on the border and close to Clarksville, Tenn., than to any Kentucky town) are requested to send the names and military addresses of such persons to Rev. Joseph B. Tucker, Trinity Church, Clarksville, Tenn., chairman of the army services committee of the diocese, in order that he may pass this information on to local clergymen.

(Rt. Rev.) E. P. DANDRIDGE
Nashville, Tenn.

Normal Home Life

TO THE EDITOR: The letter of Maryland priest [L. C., March 1] is truly alarming as it pleads for rectory removed from the church, so that rectors' wives may be free of responsibilities. Children of the clergy may have "normal home surroundings."

Is this not a sign of secularism and entrenchment in the families of our clergy? What dedicated priest wants a wife living the "normal lives" as such homes manifest today? Are we to lose consecrated service and example of rectory women who have made such contribution to parochial life? What better surroundings for a priest's children could there be than close to the life of worship and in the midst of a ministerial service?

As a priest I knew the blessings of home close by the House of God. A Bishop I can bear witness to a great

Let vestries indeed "be more careful making choices," but let the emphasis be on houses but on men as priests, want to live close to the Holy House knowing this priceless privilege, war for their dearest.

✠ WALLACE E. CONKLIN
Chicago, Ill.

No Wolves

TO THE EDITOR: Your March issue has just come to me. In article under Alaska in the diocesan newsletter information is given from my annual report to the Presiding Bishop.

In the part of the article referring to many native villages in Alaska populated almost entirely by Episcopalians there is a quotation attributed to me that I did not make, and I am afraid it gives a taken impression.

My statement was that these people seldom receive the ministrations of the Church — two or three times a year at most, so "it is not hard to understand we are losing nearly ten per cent of our people per year to paganism, indifference, or fly-by-night sects that pass with some regularity through these areas. We have needed the work. The people love the Episcopal Church, but they have precious little opportunity of expressing their faith through worship and in learning about God's way for them."

Handwritten signature: H. P. Morehouse

ATHENAGORAS, BY THE GRACE OF GOD ARCHBISHOP OF CONSTANTINOPLE (NEW ROME) AND ECUMENICAL PATRIARCH:

TO THE HON. MR. CLIFFORD P. MOREHOUSE, LL.D.,
Editor of THE LIVING CHURCH, Grace and peace from God Almighty.

We receive regularly your magazine THE LIVING CHURCH, which you so kindly send us, and we follow the life and work of the beloved and venerable Episcopal Church, with which we had friendly relations during our service in America.

Wherefore this Easteride we pray God that He may bless you and your collaborators with health and strength to undertake your spiritual work for the glory of His name, and that He may grant to humanity the peace that is so needed.

The Ecumenical Patriarch,
✠ATHENAGORAS.

March 20, 1951.

Editor's Comment:

We are happy to share with our readers this translation of a letter received from the Ecumenical Patriarch, whom many knew as Archbishop of the Greek Orthodox Church in North and South America from 1931 until his elevation to the Patriarchate in 1949. The lines "in caps and small caps" translate the highly stylized Greek of the patriarchal letterhead here reproduced.

added quotation was attributed to saying that the fly-by-night sects de- the number of Churchpeople each as wolves would do around any un- dered flock." I did not make this ment and I feel it is unfair to other naries working this area. While I t agree with much of their theology ome of their methods, in the great y of cases I certainly do not doubt sincerity or desire to do God's will, feel the comparison with wolves d a flock is most unfortunate. . Rev.) WILLIAM J. GORDON, JR. rbanks, Alaska.

Editor's Comment:

Our apologies to Bishop Gordon and unjustly compared missionaries. We



EMISHED or beautiful: Church of Good Shepherd.

did not invent the wolves but we did put around them the quotation marks which changed them from a rewriter's figure of speech into what seemed to be a quotation from the Bishop.

Sentimental Blemish

TO THE EDITOR: While not competent to pass judgment on the exterior, I should like to call attention to an item shown in the photograph of the interior of the Church of the Good Shepherd, Kansas City, Mo. [L. C., December 31st], because it illustrates an all too common mistake in many of our Churches, viz., the placing of a cross on the altar when there is already one in the rerodos. In this particular instance, the cross in the rerodos is immediately behind and appears almost to stand on the altar. At any rate, it stands out boldly and needs no other. It is intended as, and should be, the altar cross of the church.

Both architecturally and liturgically, the placing of a cross on the altar when there is already one on the rerodos is an unnecessary and confusing duplication, since one detracts from the other. It may not be generally known, but candles (two), on the altar are much older ornaments than the so-called altar cross. In early days they were purely practical, to afford light, and later took on symbolic values. There are many pictures of ancient altars, both in England and on the Continent which show the two candles with no cross, and certainly where there is an architectural cross in the background a second cross should never be used.

Of course, I realize the part that sentiment plays in such matters, but any compe-

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tent architect will tell you how many a structure has been spoiled or at least blemished by sentiment uncontrolled by principles.

(Rt. Rev.) G. ASHTON OLDHAM.
Winter Park, Fla.

Beautiful Little Church

TO THE EDITOR: It is to be regretted that Fr. Atkins and others who may feel as he does about the architectural merits of the Church of the Good Shepherd [L. C., January 21st] cannot see for themselves this beautiful little church.

The sanctuary is small, to be sure, but not "mean." That word does not seem properly descriptive of any place dedicated to the worship of our Lord.

The artificial light used to illuminate the interior for the picture [L. C., December 31st] unfortunately threw the altar in dark shadow and some of the choir stalls in bright relief. Actually, all blend harmoniously, and view of the holy place is no more restricted than in most small churches. A choir gallery over the narthex being impossible, where else should the choir be disposed but in the foreground of the sanctuary?

But those who saw the confirmation of 14 adults and three children on February 4th (bringing the total confirmations in a year to nearly 50 in this church of less than 200 communicants) may be disposed to think that God is somehow working in this church despite the architectural handicaps which may have been imposed on Him.

I affiliated with the Church of the Good Shepherd after its plans were drawn, and had no part in them. I am not, therefore,

defending any personal ideas of design architecture in writing this letter. I simply think that Fr. Atkins doesn't know whereof he speaks, when he disparages the appearance of this strikingly beautiful little church.

R. B. STANARD,

Kansas City, Mo.

Another Korean Priest

TO THE EDITOR: The Rev. Stephen Eun Tai Kim is not "the second Korean to be ordained in the Episcopal Church" [L. C., March 25th] for I know of two other Koreans ordained in the American Church. The first of these was the Rev. John Pakh who was made deacon by Bishop Nichols of California, and ordained priest by Bishop Restarick of Honolulu. A brief statement on Pakh appears in *Hawaii*, 1778-1928, from the Viewpoint of a Bishop. And though the issue is not available to me, I daresay that the *Hawaiian Church Chronicle* for July 1917 (Korean Number), contains additional information about Pakh. Some time after his ordination he renounced the ministry, and the last I heard he was selling real estate in Honolulu. The second Korean to be ordained in the American Church was the Rev. No Kwang Won Cho who was made deacon by Bishop LaMothe of Honolulu, in June 1928, and ordained priest by Bishop Little of Honolulu, in May, 1931. It would appear, then, that the Rev. Stephen Eun Tai Kim is the third Korean to be ordained in the American Church.

ANDREW FOREST MUIR

Brownwood, Tex.

Mr. Peter Day,
Executive Editor The Living Church
407 East Michigan Street,
Milwaukee 2, Wisconsin

Dear Sir:

We have made an examination of certain records relating to relief funds collected through THE LIVING CHURCH, a weekly publication, to ascertain that all recorded donations received and published in THE LIVING CHURCH during the year ended December 31, 1950, were distributed according to the wishes of the individual donors published in THE LIVING CHURCH. We examined paid checks in support of the distribution of the donations collected, and inspected either the acknowledgments of receipts of the funds so distributed or copies of letters of transmittal, but we did not confirm the distribution by direct correspondence with the recipients of the funds distributed.

In our opinion, the donations published in THE LIVING CHURCH as having been received during the year ended December 31, 1950, were distributed in accordance with the published wishes of the donors. Such recorded donations may be summarized as follows:

Donations received, as published in THE LIVING CHURCH, and distributed — Received in 1949, distributed in 1950.....	\$ 281.00
Received in 1950	\$5,298.77
Less — Amount not distributed until 1951	165.40
	5,133.37
	\$5,414.77
Donations received and distributed from November 1, 1914 to December 31, 1949, as reported in our letter of May 31, 1950	\$485,836.00
	\$491,251.77

In addition to the foregoing, donations amounting to \$162 were received in December 1950 and were published in January 1951.

No charge was made against the donations collected for expenses incurred by Moorehouse-Gorham, Inc., in the collection and distribution of the funds.

Yours very truly,
PRICE, WATERHOUSE & CO.

Milwaukee, Wis.

The Living Church

Established 1878

A Weekly Record of the News, the Work
and the Thought of the Episcopal Church.

FOR CLIFFORD P. MOREHOUSE, LL.D.
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Things to Come

APRIL							MAY						
M	T	W	T	F	S		S	M	T	W	T	F	S
2	3	4	5	6	7			1	2	3	4	5	
9	10	11	12	13	14		6	7	8	9	10	11	12
16	17	18	19	20	21		13	14	15	16	17	18	19
23	24	25	26	27	28		20	21	22	23	24	25	26
30							27	28	29	30	31		

April

Corporate Communion of United Movement of
Church's Youth.
Consecration of R. M. Hatch as Suffragan
of Connecticut.
Woman's Auxiliary, executive board, at Sea-
bury House (to 23d).
4th Sunday after Easter.
National Council meeting, at Seabury House
(to 26th).
Consultation on Church in relation to peoples
of underprivileged areas, NCC (to 26th).
Convocation, Wyoming (to 26th).
Convocation, Colorado (to 25th).
St. Mark.
5th (Rogation) Sunday after Easter.
Rogation Monday.

May

St. Philip and St. James (Rogation Tuesday).
Synod Province VIII (to 3d).
Consecration of R. S. Watson as Bishop of
Utah.
Convention, Albany; suffragan election.
Convention, Easton.
Convention, Quincy.
Rogation Wednesday.
Convention, Indianapolis.
Convention, Massachusetts.
Ascension Day.
Consecration of A. E. Swift as Bishop of
Puerto Rico.
International Missionary Council, Seabury
House (to 5th).
Sunday after Ascension.
Church Periodical Club Sunday.
Convention, East Carolina (to 8th).
Convention, Southern Ohio (to 8th).
Convention, Washington.
Convention, Atlanta (to 9th).
Convention, Bethlehem.
Convention, Central New York (to 9th).
Convention, Chicago.
Convention, Delaware (to 9th).
Convention, Fond du Lac.
Convention, Iowa (to 9th).

SORTS AND CONDITIONS

"WE PUT as many of the people as we could under Mrs. Lane's bed, and prayed as we had never prayed before. . . . There was still adequate light outside, and upon investigating I discovered that the grey mass had stopped at a point which would roughly bisect the mission station, and was being pushed back by a wind which had sprung up."

THESE two sentences are from a missionary's report of the eruption of "our own dear old Mount Lamington" in Northwest Papua (New Guinea), one of the most gripping chronicles of missionary heroism we have ever read. You will see it next week.

RNS SAYS that the diocese of Georgia elected a Negro to the executive board for the first time in the diocese's history, at its 129th convention, held in Albany, Ga., recently. He is the Rev. G. H. Caution of St. Matthew's, Savannah.

RECOVERING from a severe illness, the Reverend Archibald Campbell Knowles, D.D., announces that the Rev. Benjamin H. Wood will be his assistant at St. Alban's, Olney, Philadelphia, with the title of associate rector. Fr. Knowles, who is 85 years old, has been in charge of St. Alban's for 53 years, and rector since it became a parish in 1907. Among his several books is the widely used *Practice of Religion*, a famous manual of devotion. Fr. Wood comes to St. Alban's from St. Andrew's, Milwaukee. Born in England, educated in Canada, he spent a number of years in business before entering the ministry.

TWO WEEKS from now will be the special number of *The Living Church* devoted to the religious orders. Pictures of the religious at work, articles on what the religious life is, what monks and nuns do, and how young men and women become interested in this life—these will be some of the features of this enlarged special issue. Every parish really ought to order a quantity at the reduced advanced rate of 10 cents a copy. Send your order by air mail or telegram, as the time is short.

THIS WEEK is the Church School Number, in which boys and girls tell why they are choosing their own vocations. As we go to press the news arrives that the winner of first prize in our essay contest has been awarded a \$600 scholarship at Middlebury College. Robert Webb is having a good week!

LAST-MINUTE school news brings us the information that Morison Briggs, headmaster of Breck School, St.

Paul, Minn., will next year be the headmaster of DeVeaux School, Buffalo, N. Y. He succeeds the Rev. William S. Hudson, who will on August 1st become associated with the Rev. William Thomas Heath, rector of Trinity Church, Buffalo.

THERE SEEMS to be quite a trend toward the teaming up of two or more able, experienced priests in one parish. This columnist's guess is that the reason in many cases is the growing importance of the Sunday school held at the same time as the main Sunday service. Sunday school enrollment has been rising rapidly since it hit the lowest point of the half-century with 387,981 scholars in 1944. The 1950 figure was 514,754 scholars. In addition, parochial day schools are springing up all over the country. Though the main emphasis of this issue is on Church boarding schools at the high school level, the whole educational picture must include the work of the Sunday school and day school.

ARE YOU GOOD at reading between the lines? Here is a report from Anking in Communist China: "We are happy in the present situation of the church and hospital in Anking. The hospital is still under the church and is being run by a committee with the head Chinese doctor as chairman. A new class of nurses has been taken in. The head of the school has her responsibility lessened as a committee makes decisions. The chaplain is now a social service worker in the hospital. . . . The Chinese Church needs our fervent prayers."

A LETTER from Bishop Bentley, National Council vice-president in charge of Overseas Missions, calls attention to a campaign for the Japan International Christian University, to be held April 26th to May 6th. On the eve of an inspection trip to missions in Central America, the Bishop quoted action of the National Council commending the campaign "to the members of the Episcopal Church in the hope that they may be moved to contribute generously to this undertaking."

IN ADDITION to its friendly interest in this interdenominational enterprise, the National Council maintains a more direct connection with Japanese higher education through St. Paul's University, Tokyo, which is under Church auspices. St. Paul's is in the national Church budget for \$25,000—subject to the budget's being fully subscribed. Special gifts for St. Paul's may be sent to The Living Church Relief Fund or to the treasurer of the National Council, designated "for St. Paul's University."

Peter Day.

Convention, Lexington (to 9th).
Convention, Missouri.
Convention, Montana (to 10th).
Convention, New Jersey (to 9th).
Convention, New York.
Convention, Newark.
Convention, North Carolina (to 9th).
Convention, Pittsburgh.
Convention, Rochester (to 9th).
Convention, Southern Virginia.
Convention, Springfield (to 9th).

Convention, Vermont (to 9th).
Convention, West Virginia (to 9th).
9. Convention, Western N. Carolina (to 10th).
Convention, Nebraska (to 10th).
Convention, New Hampshire.
Convention, Western N. Carolina (to 10th).
13. Whitsunday.
National Conference of Social Work, at Atlantic City, N. J.
14. Whitsun Monday.
Convention, Western New York (to 15th).

SERMON HELPS

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Talks
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Teachers

REV. VICTOR HOAG, D.D., EDITOR



How to Make a Flip-Flop

THE above title does not refer to a movement in acrobatics, nor to a comical dive from the springboard. A flip-flop is a form of easy visual drill. It consists structurally of some sheets of heavy paper or cardboard fastened at the top edge by a spiral hinge. After each sheet is shown, it is flipped over (hence the name) and the one below revealed.

You get the idea if you think of an ordinary stenographer's notebook with spiral binding. Its stiff covers allow it to stand upright, like a small easel. Flip-flops for class use can be made of just such a notebook. Or a similar article, found in any art store in larger sizes, can be used. Another form is a scrap-book with manila pages (see cut).

There are two possible forms—the one which exposes one page at a time, as described above, or the double-page arrangements, by which two full pages are exposed at the same time, thereby giving twice the visual area, and visible at a greater distance. This last form may be held up by the instructor, or hung from two nails in the wall. Holes punched in outer corners of pages are reinforced by paper eyelets.

Any form of wording desired for drill or frequent reference may be put on a page of the flip-flop. This will include the class prayer, any memory items, set questions and answers, and summaries of the lessons. The teacher prepares the charts from time to time, as the course develops. The first day might be shown "Our Goals This Year." One day a problem for debate is shown: "Is the White Race Superior to All Others?"

In practice, the lettering is done clear-

ly with heavy pen or crayon. Letter about three-eighths of an inch high can be read the length of the class table. The device really serves as a blackboard, with the advantage that the teacher can point to it without turning her back on the class, and also that past matter can be found readily.

The split page is another variation. Answers or missing words may be behind, and the half-page turned when desired. It will correspond to the item on the left-hand portion. Thus, in a summary of the sacraments, there can be half pages giving in turn the matter, the gift and the minister for each.

Some teachers use this also for the scrap-book, pasting pictures on a page where desired. Such pictures can be discussed even better than if projected on screen, and have the advantage of being easily found for review.

Teacher stands at end of table, with the flip-flop in front of her, its front toward the pupils. Here they can all see easily, can recite, or copy into their notebooks. Teacher can look over the point to words or features in the picture.

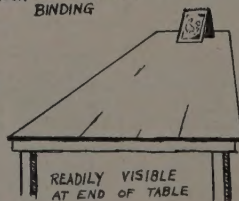
Some teachers use their flip-flop book in class as a blackboard. They have crayon or heavy pencil in hand, and quickly write out, on a blank page, a wording desired at the moment. In addition to the advantages mentioned, the teacher can carry the flip-flop back to her home, where she can use for preparing words or pictures for the next lesson, as well as to keep her mind refreshed for drilling on past lessons. need not be very neat—but it must be legible.

FLIP-FLOPS

MADE OF ANY SIZED
BOOK WITH SPIRAL
BINDING



Split page! Right-hand portion may be shifted to show Minister, Gift, etc., or to conceal key words in drill



READILY VISIBLE
AT END OF TABLE

HOLES
PUNCHED IN
CORNERS OF
PAGES TO
GO ON NAILS
IN WALL

Whatever things are
TRUE
HONEST
JUST
PURE
LOVELY
OF GOOD REPORT

IF THERE BE ANY
VIRTUE AND
IF THERE BE ANY
PRAISE,
THINK ON THESE
THINGS. — Phil 4:8-9

SCRAP BOOK STYLE.
TEACHER HOLDS
OR HANGES ON NAILS

GENERAL

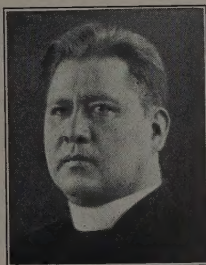
ISCOPATE

Lichtenberger Consecrated

The Rev. Arthur C. Lichtenberger was consecrated Bishop Coadjutor of Missouri at Christ Church Cathedral, St. Louis, April 5th, by the Presiding Bishop, assisted by Bishop Scarlett and Bishop Gilman, retired, of Hankow. His story will appear next week.

Bishop Salinas

Bishop Salinas of Mexico told the district's convocation that he intended to retire at the age of 65. The Bishop is now 65. His vocation persuaded him to consider and continue for as long as possible.



BISHOP SALINAS

The Bishop announced his intention to retire so that there would be plenty of time for Churchpeople to pray for the selection of a good successor.

Bishop Salinas confirmed 153 people during the year and received 52 from the Roman Catholic Church.

During convocation he appointed the Rev. G. Rodwell Hulse a canon of the cathedral. Canon Hulse is rector of Christ Church, Mexico City, the only English speaking congregation in the district. His appointment was in recognition of the congregation's active participation in the work of the district.

VISITORS

Story to Tell

The Rt. Rev. Cecil Douglas Horsley, A., Bishop of Gibraltar, is to arrive in the United States on April 18th and will remain until May 29th. The American Church Union Office is sponsoring preaching and speaking schedule for Bishop during the course of his visit. The Bishop of Gibraltar has 11 counsels under his jurisdiction, extending from Gibraltar across Southern Europe to Turkey. He is almost continuously on

tour and until this past fall, when permission was finally denied him by the Soviet was the only representative of the Church allowed to visit his jurisdictions "behind the iron curtain." He has an interesting story to tell of the work of the Church throughout southern Europe. Many Americans are serving in the armed forces in his jurisdiction.

His personal background is rich in terms of missionary activity. Before becoming the Bishop of Gibraltar (1947) he was Bishop of Colombo in Ceylon. He is 47 years of age, was educated at Brighton College and Queen's College, Cambridge, and was a student at Westcott House.

Bishop Horsley was consecrated Bishop of Colombo in 1938 and, during the war, was active in work among service personnel, Ceylon being a large naval base. A history of the diocese of Colombo comments:

"What strikes one most about the Bishop is that he regards Christianity as something aggressive in character. This is what attracts young men to him. The religion he preaches to them is not something which he feels he must apologize for. . . . He is sure of his ground and he wants all men to be similarly sure of it."

This is the Bishop's schedule:

April 18 Arrives in New York City.
22 AM Trinity Church, New York City.



BISHOP HORSLEY: *No apologies.*

PM St. Ann's Church, Brooklyn, ACU diocesan service of witness.

24 PM ACU service, Syracuse, N. Y.

29 AM St. Clement's Church, Philadelphia, Pa. PM ACU service, Church of St. Stephen and the Incarnation, Washington, D. C.

May 1 ACU Service, Chicago, Ill.

3 (Tentative) Milwaukee, Wis.

6 AM Trinity Church, New Orleans, La. PM ACU service, New Orleans, La.

8 Daniel Baker College, Brownwood, Texas.

9 (Tentative) ACU service, Dallas, Texas.

12 AM ACU service, St. Paul's Cathedral, Los Angeles, Calif.

13 Los Angeles, Calif.

16 Philadelphia Catholic Club, Philadelphia, Pa.

17 ACU service, Philadelphia, Pa.

20 AM Church of the Resurrection, Richmond Hill, L. I. PM ACU service, Church of St. James the Less, Scarsdale, N. Y.

22 PM ACU meeting, Christ Church Cathedral, Hartford, Conn.

23 PM Catholic Laymen's Club of New York City.

24 AM ACU service, St. George's Church, Newburgh, N. Y.

27 AM Church of the Advent, Boston, Mass. PM ACU service, New England Regional Branch, Boston, Mass.

29 Sails from New York.

Bishop Horsley will go from the United States to Athens, Greece. There he will be the official representative of the Anglican communion at the pilgrimage to points in the missionary journeys of St. Paul, being held from June 15th to 30th under the auspices of the Greek Orthodox Church.

POLISH CATHOLICS

Bishop Jasinski Dies

The Rt. Rev. John Z. Jasinski, D.D., S.T.D., Bishop of the Buffalo-Pittsburgh diocese of the Polish National Catholic Church of America, died at the rectory of the Holy Mother of the Rosary Cathedral on April 2d. He was 62 years old and had been bishop since 1928, as well as pastor of the cathedral.

Though weakened by ill health in recent years Bishop Jasinski worked untiringly with a devotion and zeal that seemed to be born of greater than physical strength. On the eve of his death he had addressed members of his parish

gathered together for a traditional Easterdine dinner.

Bishop Jasinski was brought to this country by an uncle in 1906. He had 14 brothers and sisters. Some of them survive, but their present whereabouts is unknown, no word having been received from them in several years.

Bishop Jasinski was educated in schools in Pennsylvania and was graduated from the Philadelphia Divinity School in 1917. He received the S.T.D. degree there in 1940. He also studied at Nashotah House and received an honorary degree from there in 1935. He was ordained in 1917 and served in Detroit and in Scranton, Pa., before coming to Buffalo in 1927.

In 1948 he visited Poland again, the last of his six journeys back to his homeland and upon his return he organized the Friends of Poland Committee, made up of people of all faiths to assist with the relief of suffering in Poland. In speaking of this committee he said "Charity must not be limited by prejudices or influenced by creeds. The cry of human need, reaching our ears from close at hand or from across the sea, is an appeal to the brotherhood of all men."

Because of his early training, Bishop Jasinski was always very much interested in the relationships between the Polish National Catholic Church and the Episcopal Church. He did a great deal to bring about intercommunion between the two Churches in 1946. Since that time he has joined in the laying on of hands at the consecration of Bishop Sawyer of Erie and Bishop Scaife of Western New York. One of his last public acts was to join with Bishop Scaife in the laying on of hands at the ordination of Osmond Henry Brown, Jr., to the diaconate on March 27th. He addressed the General Convention of the Episcopal Church in Kansas City in 1940 and in 1948 was one of the speakers at the Lambeth Conference.

Bishop Jasinski has also taken significant part in the civic life of Buffalo. He was a leader not only in the Polish-American community but throughout the city. Among his many friends he regarded clergymen and laymen of every creed.

Convinced that unity of Christians is of the utmost importance, he has observed with gratification a steady growth of spirit of cooperation among all creeds. "In these days, when the world is threatened by the domination of a godless despotism, we who are believers must work together to insure our survival," Bishop Jasinski said in a recent interview.

In commenting on Bishop Jasinski's death, Bishop Scaife of Western New York said: "In the death of Bishop Jasinski Buffalo has lost one of its first citizens, and the Christian community has lost one of its strongest protagonists;



BISHOP JASINSKI: "We . . . believers must work together."

we join all Polish-Americans in a deep sense of loss."

Taking part in the funeral services in Buffalo on April 7th were the Rt. Rev. John Misiaszek of Scranton, Pa., representing Prime Bishop Hodur, the Rt. Rev. Francis Bonczak of Milwaukee, Wis., the Rt. Rev. Leon Grochowski of Chicago, the Rt. Rev. Joseph Lesniak of Springfield, Mass., and Bishop Scaife, as well as many priests and lay people.

MINISTRY

Dean Emerson Retires

By the Rev. THOMAS J. M. DAVIS

On March 15th Bishop Tucker of Ohio announced the retirement of the Dean of Trinity Cathedral, Cleveland, the Very Rev. Chester Burge Emerson, after a pastorate of 19 years, bringing to a close a remarkable ministry.

In November, 1932, there had also been an announcement. It was an announcement of resignation made to the people of North Woodward Congregational Church of Detroit by their pastor. The resignation was startling enough to the people. But it was not all. Explaining that he was answering "the call of a great spiritual adventure," the pastor stated that it was his intention to seek Holy Orders in the Episcopal Church.

Thus, at the age of 50, when most men consider the pattern of life settled, Chester Burge Emerson, in his own words, "burned his bridges behind him." He had held all, save one, of the most important offices the Congregational Church had to offer. His parish in Detroit was the largest Congregational group outside New York. And he occupied an esteemed position in the cul-

tural life of Detroit, being on the board of symphony directors, and a founder of the Art Museum. These were the things left behind when Dr. Emerson came, as a candidate for Holy Orders to be lay canon of Trinity Cathedral.

Reporters from the Cleveland paper interviewing Dr. Emerson on his arrival in the city, found him forthright and direct. What had caused this change? He answered that he had a great admiration for the centralized government of the Episcopal Church and its liturgy and viewed his action as a move forward. "It is not that I undervalue the idea of fellowship which is the heart of the communion which I have left. But I do want to add to it." Had this move been long in mind? "I have said, time and again that if I had my life to live over I would be in the Episcopal Church. And now, well, here I am." Did he have a planned program? "I want only to spread a good word for Jesus Christ if I am able; I want to be a good pastor to the people of the Cathedral parish; and I want to be a useful citizen of this city every way." Was not this move a big step? "Yes," was the candid admission. "and I may be a dismal failure."

But there were no misgivings on the part of the men who had led Dr. Emerson into the Church, Bishop Rogers of Ohio and Bishop Page of Michigan. A year later Dr. Emerson was ordained to the priesthood by Bishop Rogers of Ohio. Bishop Page said in his sermon, "We have known you for many years, and we have known the leadership you have given to all. Now you are coming to this ancient church. You would not have come had you not felt it would enlarge your usefulness and effectiveness. You see before you a new opportunity. We believe you will bring to this church the great gifts that you possess."

At the conclusion of the ordination service Bishop Rogers inducted Dr. Emerson as dean of Trinity Cathedral.

The confidence of the Bishops was well justified. Dean Emerson, in addition to a rapidly spreading reputation among Churchmen as a preacher, immediately took his place in the cultural and civic life of his new city. Within a short time he was serving on the boards of a number of welfare agencies, and was ready sponsor of many musical organizations. He gave much time to education, serving as trustee of Olivet College, Hampton Institute, and Union Theological Seminary, and as an overseer of Bowdoin College, his alma mater. He was immediately prominent in musical activities, being Right Eminent Grand Prelate of Knights Templar, and a preacher at their annual sunrise service on Easter. In 1941, just eight years after coming to the city, his leadership in religious affairs received recognition when

as elected president of the Cleveland
ch Federation.

t the city came to know him, not
as a leader, but as a man who tem-
per his convictions with tolerance. List-
himself as a Republican, he spoke
publicly against the vicious language
which Fr. Coughlin attacked the
velt administration as "an abuse of
speech and contrary to the spirit of
st."

uring the war, although him-
on record in opposition to any ne-
ted peace with Naziism, he allowed
use of the Cathedral parish hall to
Fellowship of Reconciliation after
YMCA had cancelled facilities. "I
n thorough disagreement with every-
this speaker has to say," he ex-
ed to the press, "but I believe in
speech, and because I treasure that
iple of American liberty so much I
permission." A convinced Evangel-
he gave generously to help the beau-

tifying of St. James' Church, the Anglo-
Catholic parish of Cleveland.

Dean Emerson's retirement becomes
effective on June 27th. In his letter to
the Cathedral chapter he stated that the
administrative burden was becoming too
much for his years, and he felt he should
resign before his usefulness is impaired.
He is 68 years old.

After 19 years the people of Trinity
and of the city agree that the three-fold
aim expressed in 1932 has been amply
filled. He has preached with vigor and
force, he has been a conscientious and
faithful pastor to the people of the Ca-
thedral congregation, and he has given
himself generously and usefully to the
city. The day following the announce-
ment of the resignation, *The Cleveland
Press* stated: "In his long residence in
Cleveland Dean Emerson has been a
notable Churchman, citizen, and civic
leader. His achievements have been a
credit to his church and community."

PUBLIC AFFAIRS

Bishop Declines \$25,000

Although he has given public support
to Communist-tinged peace activities,
Bishop Moulton of Utah, retired, has de-
clined to accept the \$25,000 Stalin in-
ternational peace prize. In response to
an inquiry from *THE LIVING CHURCH*,
Bishop Moulton wired: "I cannot take
money from any source whatever, right
or left, for working for peace. The only
reward I desire is peace. I shall continue
to work for that holy benediction. I pray
that America may lead in the work for
peace; I wish the Church would lead
America.

"I shall do all in my power to keep
the United States from going to war, but
if she goes to war, I shall be loyal to
my native land. It is high time to cease
calling men and women Communists
when they lift up their voices in the name
of the Prince of Peace. Our clergy and
our people should stand at His side."

PRESS

All We Are Striving For

A plea to editors to help "mobilize the
moral forces of the world for the wel-
fare of mankind against the unmoral
forces of the world" was voiced by Pres-
ident Truman, addressing members of
the Associated Church Press in the rose
garden of the White House on March
28th.

The President said that what we want
to do is to see that those forces in the
world that believe in honor and ethics,
and uprightness and the keeping of
agreements, are in control of the world
when we are finished.

The President's brief address was the
high point of a three-day session, attended
by representatives of 72 denominational
and interdenominational periodicals hav-
ing a combined circulation of 4,181,997.
Dr. G. Elson Ruff, retiring secretary-
treasurer of the organization, which is
affiliated with the National Council of
Churches, announced that new member-
ships brought the constituency up to 106
periodicals, with a total circulation well
over five million subscribers. Sessions of
this 32d annual meeting of the religious
editors were presided over by Dr. Harold
E. Fey, president of the organization and
managing editor of the *Christian Cen-
tury*.

On the first morning, Dr. Luther A.
Weigle of Yale Divinity School told the
editors of the progress of the Revised
Standard Version of the Bible. The New
Testament was published in 1946, and
the Old Testament is scheduled for pub-
lication in September 28, 1952. At the
same time, said Dr. Weigle, there will



DEAN EMERSON (at his ordination, with Bishop Rogers): Burned bridges at 50.

be some minor revision of the New Testament, which will be incorporated in complete Bibles in various bindings. He said that some 300 words have changed their meanings so completely since 1611, when the King James version was published, that they are misunderstood by contemporary readers; also, the revisers have been able to take advantage of a wealth of newly-discovered manuscripts which were not available to earlier translators.

The first afternoon was given over largely to a discussion of problems of the Church press today. This was led by Dr. Guy Emery Shipler of the *Churchman*, Dr. John McNab of the *Presbyterian Record* (Toronto), Mabel LeGrand of the *Church Woman*, and Clifford P. Morehouse of *THE LIVING CHURCH*. Dr. Robert W. Searle described as "a new venture in Church journalism," designed to counteract the "low morale of American Protestantism," the launching of an all-Protestant newspaper, the *Protestant World*, of which he is the editor. This publication, he said, was founded in the conviction that "Protestantism was the most important movement in the shaping of Western civilization and the American ideal."

At the evening dinner session, on-the-spot reports were brought from Communist China by a missionary official, and from Korea by Robert J. Cadigan of *Presbyterian Life*, who recently made a survey trip to that war-torn country.

Christians in North Korea during the Communist regime, from 1945 to 1950, suffered outright persecution, according to Mr. Cadigan, and over 300 Christian leaders were actually put to death when the American armies approached. If children attended Sunday school or church on Sunday, they were punished in their schools on Monday by public rebuke, by beatings, and by being required to clean privies and do other menial work. In one village visited by Mr. Cadigan, he was told that on Christmas, 1949, Christian children were kept in an unheated school building to prevent them from attending church. Some escaped and did attend church. During the service, the shouts of Communist children lying in wait for them could be heard, and when they emerged from church they were severely beaten, and dragged back to the school. In some instances, Christians were executed for refusing to sign a declaration of loyalty to Communist dictator Kim.

Despite this persecution, Mr. Cadigan found the Christians overwhelmingly loyal. They came to church in large numbers to give thanks for American liberation; and when American troops were forced to withdraw, they went south by the thousands rather than endure another siege of Communist persecution. It was

the North Korean Communists, rather than the Chinese Communists, who were most vindictive in seeking out Christians for persecution, Mr. Cadigan said.

In Seoul alone, missionaries and GI's picked up more than 1,000 abandoned babies, who were evacuated to relative safety when UN troops withdrew from that city. These children, and hundreds of thousands other refugees, will be a continuing problem in Korea, to be met by Christian agencies as well as by the government, according to the speaker.

The second day of the ACP meeting was given over to addresses by and conferences with State Department officials, followed by a round table discussion of American foreign policy, in which lively differences of opinion were aired.

On the third day business and journalistic matters were discussed, and Dr. Samuel McCrea Cavert and Donald Bolles spoke on behalf of the National Council of Churches.

The ACP adopted a resolution asking that the Church press be granted such exemptions from proposed increased postal rates "as those guaranteed to non-profit or charitable organizations or agencies." This resolution replaced an earlier one which would have dissociated the ACP "from the claim sometimes made in its behalf that it desires governmental subsidies in the form of preferential postal rates for the religious press." According to Religious News Service, Dr. Ruff spearheaded opposition to the earlier resolution on the basis that it would be "dishonest" to reject preferential rates on the basis of the Church-State separation argument and to ask, at the same time, for exemption guaranteed to non-profit organizations.

After a meeting with State Department officials, RNS reports, the editors adopted a series of resolutions generally supporting the U. S. foreign policy. The editors also heard addresses on the National Council of Churches by Dr. Samuel McCrea Cavert, its general secretary, and Churchman Donald Bolles, editor of the Council's *Outlook*.

WORLD RELIEF

Food for India

In a letter from National Council signed by the Rev. Almon R. Pepper and Miss Dorothy Stabler, Churchpeople were asked to urge their senators and congressmen to support bills on food for India. The letter was addressed to diocesan departments of Christian social relations and Woman's Auxiliary presidents and Christian social relations chairmen.

The bills in both Houses had bipartisan support when introduced.

In February both the National Council and the Woman's Auxiliary adopted



resolutions asking Congress to make available emergency food aid to meet urgent needs of people in India on terms mutually agreeable to both governments.

INTERCHURCH

Emergency Commission

Creation of a Commission on Emergency Services to meet spiritual problems of the American people arising from the national emergency was voted by the General Board of the National Council of Churches. The commission will suggest to member Churches ways in which they can render a more effective ministry to members of the armed forces, defense industry workers, and others affected by wartime conditions. [RNS]

ACU Cycle of Prayer

So that there will be continuous prayer for the conversion of the world to Christ and the spread of the Catholic Faith, the American Church Union revived its cycle of prayer on April 8th.

Parishes, schools, religious houses, and other groups within the Church volunteer to keep the cycle of prayer for one day in each year. Each group's choice is called its "station day." The minimum observance of a station day is a celebration of the Holy Communion for the intentions of the cycle.

The Rev. Harold A. Hopkins, chairman of the cycle, announces that the parishes are cooperating for the remainder of April:

- 15 Church of the Ascension, Chicago
- 16 Holy Trinity Church, Spokane, Wash.
- 17 St. Andrew's, Grand Prairie, Tex.
- 18 St. Paul's Church, Hammond, Ind.
- 19 St. John's, Donora, Pa.
- 20 St. Clement's, Philadelphia, Pa.
- 21 St. Ann's, Chicago, Ill.
- 22 Church of the Good Shepherd, Rossmont, Pa.
- 23 St. George's, Bridgeport, Conn.
- 24 All Saints' Church, Ashmont, Mass.
- 25 St. Mark's, Mendham, N. J.
- 26 Grace Memorial, Phillipsdale, R.
- 27 Christ Church, Hudson, N. Y.
- 28 Order of the Holy Cross, Santa Barbara, Calif.
- 29 St. Philip's, Grand Rapids, Mich.
- 30 St. Anthony's Church, Hackensack, N. J.

ENGLAND

G Envoys

In connection with the 250th birth-anniversary celebration of the Society for the Propagation of the Gospel, the Rev. Dr. Rankin Barnes, who is to represent the Episcopal Church at celebrations in England next summer, has been informed of the commissioning of six episcopal envoys by the Bishop of London at a service on April 10th.

These official envoys of the SPG will visit the United States, Canada, the West Indies, West and South Africa, India, Australia and New Zealand.

Assigned to the United States is the Rev. Noel Baring Hudson, Bishop of Newcastle. He visited the American Church in 1940 and addressed General Convention, expressing thanks for aid given the Church of England Mission Societies in financial difficulties arising from the war. At that time Bishop Hudson was Secretary of the SPG. He will arrive in this country September 1st, remaining until October 27th.

Freemasonry?

By the Rev. C. B. MORTLOCK

An article in the January *Theology* questions whether a Christian should be a freemason on the ground alleged that the craft "is formally heretical." The article has given rise to correspondence in the Church newspapers, as well as in some of the popular secular papers, in which the matter was given a somewhat sensational twist.

It is now known that an attempt will be made to raise the question in Convocation on purely theological grounds. The intention is to procure a committee of the Lower House of Canterbury Convocation to make an impartial inquiry into freemasonry, though it is difficult to see how an inquiry into freemasonry can be strictly impartial. The well known benevolence of the craft and its high moral principles are not called into question. English freemasonry has for long had close ties with the throne and the episcopate. King George VI holds the rank of past grand master and the Archbishop of Canterbury is a past grand chaplain.*

Art and Worship

In connection with the Festival of Britain there is to be an exhibition of Art in the Service of the Church." It will be housed in Lambeth Palace, main-

ly in the Great Hall, where Lambeth Conference meets, and will cover the whole range of contemporary art and craftsmanship insofar as this is related to the worship of the Church.

POLAND

Bishop's Release Demanded

The State Department will demand from the Polish government the immediate release of Bishop Joseph Padewski, head of the Polish National Church in Poland and an American citizen.

Church officials said at their headquarters that they were so advised at a conference in Washington with State Department representatives.

Bishop Padewski reportedly was arrested in Krakow, Poland, in January and transferred to Warsaw in February.

The Church in Poland is reported to have broken away from its parent organization in the United States [L. C., March 25th]. [RNS]

CZECHOSLOVAKIA

Ruthenian Bishop Executed

Bishop Peter Paul Godjic, imprisoned 62-year-old head of the suppressed Ruthenian Rite in Czechoslovakia, has been secretly executed by the Communist government, a Vatican Radio broadcast reported. Bishop Godjic was one of three Slovak bishops brought to trial in Bratislava last January on charges of treason and espionage. The others were Bishops Michael Buzalka of Trnava and Jan Vojtassek of Spis. [RNS]

GREECE

Episcopal Change

Metropolitan Pandleimon of Edessa has been appointed Metropolitan of Thessaloniki by the Holy Synod of the Orthodox Church in Greece. He succeeds Metropolitan Genadios, who died recently. The Metropolitan is on the World Council's Central Committee.

An Opportunity*

By the Rev. M. B. WOOD

PUBLIC schools do not and cannot teach religion. They teach many things very well—"reading, writing and arithmetic"; and many other matters of real importance in the life of our great country. Yet they do not teach the primary truths of God, but rather the secondary facts of His created world. This presents us with an opportunity.

Rightly or wrongly, public schools must leave religion out of their curricula. This means that education is largely on a human or secular level. It may be conducted on a high or low plane of efficiency, depending upon the quality of the teachers and the interest of local school boards. The result is that our youngsters learn much about our material world in their science courses; about the way men and nations have carried on their affairs, past and present, in their classes on history, economics, and government; about how to cook and sew and till the soil in their practical courses. But never do they learn:

One: That God made the world, and established and maintains all the laws of nature which they study in the laboratory.

Two: That man is made in God's own

likeness, as far as his inner being is concerned, and has an eternal destiny—either *with* God or *apart* from God forever.

Three: That man has not lived up to his calling and responsibilities, but is in fact warped and sick inside, which is what we mean when we say he is a sinner.

Four: That God in His infinite wisdom and love sent His Son at a definite time in history to take upon Himself our humanity, which He has lifted up into its rightful perfection, not only showing us the full possibilities of our human nature, but liberating for us floods of grace to enable us to live the way we should.


Five: That it is only this kind of Christ-like character which can stand the full power of God's all-seeing gaze when we shall someday stand before His throne of Love.

Hence the importance of teaching youngsters the Christian religion. For if all this is true (and the Church states categorically that it is the Truth), we are presented with an immense responsibility in our parishes and Church schools to shape the lives of our youngsters for their happiness here on earth, and their eternal welfare hereafter.

*Other prominent freemasons: the bishops of Norwich, Carlisle, Chester. Altogether some twenty bishops are listed among those who have served the office of grand chaplain. Many other church dignitaries are freemasons, but there are no published figures on the proportion of parochial clergy belonging to private lodges.

* Reprinted from the *Albany Churchman*.

The Schools and the Students

 IN THIS number of THE LIVING CHURCH we publish a list of nearly 200 schools affiliated with the Episcopal Church. Most of them are secondary schools of high educational standards and traditions. Others are schools of a more or less specialized character. Special attention is paid in this issue to the substantial group of schools of nursing affiliated with Church hospitals, and a brief article by the Rev. Dr. Otis Rice, head of St. Luke's Hospital, New York, emphasizes the significance of this modern continuation of the historic link between the Church and the healing profession.

Our Church school list, devoted primarily to boarding schools, includes data supplied by the schools themselves in answer to a questionnaire on grades, price range, and other relevant information. While statistical data cannot suffice for the selection of a school, the information given will narrow down the field of inquiry to the point where personal letters and visits will be practicable.

The best index of the value and importance of Church schools is the pupils themselves. As the essays by students in this issue show, the young men and women who have had the benefit of an education oriented to moral and spiritual values are in a better position to think of their life work in terms of its real meaning: in terms, that is, of the love of God and neighbor which is the true destiny of mankind.

The essays which we do not publish for lack of space (more than sixty were submitted) were more uniformly of good quality this year than in any previous year. "My vocation" was apparently a subject that struck home to the essayists, and their thinking was generally practical, honest, and amazingly well-informed. The girl who had chosen the vocation of policewoman, for example, knew and reported the qualifications for this vocation required in several different cities. She knew just what steps she had to go through to get the position and what the duties of policewomen were.

Among the future social workers, there was perhaps a more sentimental approach, although several of the six who chose this vocation showed that they had really found out what social work is and were preparing for it intelligently.

The most popular vocation among the girls was that of being a wife and mother. The standard of the Blessed Virgin was held up in several of these essays as the one to which the writers aspired.

The profession of healing — doctors, nurses, psychiatrists, physical therapists — seemed to many of the essayists, to be the most useful and meaningful:

twelve girls chose some aspect of this profession and eight boys did the same. One girl, interested in healing but admitting the lack of a bedside manner, indicated that she might become a veterinarian.

An intelligent indecision on the subject of a life work was characteristic of many of the essays. Even among the majority who chose a specific vocation it was frequently pointed out that the writer's idea had constantly changed in the past and might well do so in the future. And a number of essayists pointed out that no matter what their future occupation might be, the vocation of being a Christian was the ruling principle which should guide their lives and their approach to their work.

Of the more than a score of boys writing, not one gave serious consideration to the parish priesthood. This surprised us; we expected to have four or five or six essays on this subject. One boy wanted to be a priest-physician, and several others mentioned the ministry in one way or another; but the cure of souls as such did not seem to be uppermost in anybody's mind.

One girl wanted to be a medical missionary, another a member of a religious order, another a nursing sister, and a fourth a teaching sister. Otherwise both boys and girls seemed to find their vocation in the laity rather than the clergy or the cloister.

Some other professions mentioned were art, international service, writing and journalism, photography, big-league baseball, radio, petroleum engineering, photography. Three girls and three boys plan to become teachers, and most of them want to teach English.

The specific field chosen is not the significant thing about the essays as a group; rather, it is the mixture of realistic self-appraisal, practical consideration of the worldly rewards, and genuine idealism. The writers of the essays are obviously normal, active boys and girls very much like people their age everywhere. But they are accustomed also to considering their ideas and actions and plans in the light of the Christian Faith. They are anxious not merely to make a living for themselves but to accomplish something in the world from which mankind as a whole can benefit.

The three prizewinners — a future engineer, doctor, and actress — speak for the whole group in their published essays. We are also publishing an essay by a Church school student who had to be ruled out of consideration because of the fact that she was the sister of Alan Simms, the manager of the Chicago store of the Morehouse-Gorham Company.

An indication of the change in the times was the



MARY's, Faribault. The best index . . . is the pupils.

ement of one essayist: "The choice of a boss is important and should warrant our most minute careful investigation. There are two or three imaginary steps which it might be wise to take before ask for an interview with the employer of our action. . . ." Yes, times have changed!

Another essayist, 13-year-old Patricia Clancy of Helen's Hall, Portland, Ore., expressed succinctly underlying theme of most of the essays in words which may well conclude this editorial:

"Whatever my future vocation, my present vocation is to learn as much as I can from my present place — a privileged one — a private Church school in the Northwest — in order to prepare for the time when I shall have to choose."

Mobilizing Moral Forces

THIS editor was among the representatives of the Associated Church Press to whom President Truman spoke recently, asking for their help to "mobilize the moral forces of the world . . . against the moral forces of the world." The President was apparently thinking of the international situation, for he went on to express his hope that "those forces in the world that believe in honor and ethics" would be in control of the world when we are finished." Whether he had similarly applied his remarks to the domestic situation.

Not since the unsavory days of the Harding regime have there been so many revelations and imitations of immorality and venality in the high places of our national government, and in local government, as there are today. We do not blame President Truman for that fact, because we believe that he is himself entirely sincere when he calls for a mobiliza-

tion of moral forces. But he does not seem to realize that his protection of a Pauley, a Vaughan, an O'Dwyer — with a refusal even to countenance an investigation that would demonstrate their guilt or innocence — is in fact an undermining of those very moral forces that he calls upon others to support.

Of a similar address (for the President gives many such homely little talks to visitors), the New York *Herald Tribune* observed: "It was an expression in the President's typical lecturing vein, seeking to build up the picture of his administration as a beehive of righteous effort, functioning among a sleepy people, with the more or less subtle inference that the United States will have to go a long way before it is really worthy of President Harry S. Truman and his collaborators. What was wholly ignored is the responsibility of a President to set, by unremitting vigilance, by a wise choice of associates, by the instant removal of the unfit, a tone of strictest adherence to the highest ethical standards."

It is, unfortunately, the failure to maintain that "tone of strictest adherence to the highest ethical standards" that detracts considerably from the otherwise irreproachable little homilies that Mr. Truman, himself a Christian of the highest personal integrity, likes to deliver to visiting delegations, particularly those of an ecclesiastical nature.

Bishop Jasinski

THE Episcopal Church has lost a great friend in the death of Bishop Jasinski, of the Polish National Catholic Church, with which our Church is in full communion. Educated for the priesthood partly at two of our own seminaries, Philadelphia and Nashotah, Bishop Jasinski knew and understood the philosophy of Anglicanism, and the closeness of our communion with his as two harmonious bodies in the fellowship of the Holy Catholic Church.

In the world picture, intercommunion between Anglicans and Old Catholics is often thought of in terms of foreign relations, as between the Church of England and the Dutch Old Catholic Church. In this country, where Polish-Americans and Americans of English descent live and worship in the same communities, it is increasingly a matter of local concern. Episcopalians are welcome in the Polish Cathedral of the Mother of the Rosary in Buffalo, just as Polish Catholics are welcome in St. Paul's Cathedral, and intercommunion is a domestic and practical matter.

Bishop Jasinski often took part in services of our Church on special occasions, and participated in the consecrations of Bishop Sawyer and Bishop Scaife. Another Polish National Catholic bishop, Bishop Misiaszek, joined in the laying on of hands in the consecration of Bishop Donegan.

May Almighty God receive the soul of His faithful servant and bishop, and grant him continual growth in His love and service.

Church Schools of Nursing

By the Rev. Otis R. Rice

Religious Director, St. Luke's Hospital, New York

THE Church, inspired by our Lord's ministry of healing, has concerned itself through the ages with the care of the sick and the alleviation of physical and mental suffering. It is interesting to observe that for centuries the Church has ministered to the total individual: spirit, mind, and body. For today modern medicine is stressing the "psychosomatic" unity of the persons whom this discipline serves. Good medical care and the addition of the best scientific knowledge to the armamentarium of psychosomatic medicine are to be welcomed as part of the ongoing ministry of Christian healing.

A most important member of the co-operative team engaged in the care and cure of the sick is the professionally educated nurse. In the sickroom, indeed in any situation where medical care is provided, the nurse is a key person. Her influence as a person is far greater than the professional tasks which she performs. Her attitude toward patients and the quality of her relationship with them are extremely important factors in the healing process.

In connection with the hospitals which have been founded or inspired by the Church there are a number of excellent schools of nursing. These offer not only the technical instruction and carefully supervised experience so necessary in the education of the graduate nurse. They also stress the religious aspects of the nurse's vocation, the religious significance of her relation to patients and professional colleagues, the religious needs of patients and her own religious life. In an atmosphere pervaded by the faith of the Church and the implications of Christian love in action, student nurses find their exacting preparation more meaningful and directly related to the redemptive and compassionate ministry of the Church.

Provision for frequent corporate worship is made and religious life of students and faculty encouraged in a natural and normative way by regular chapel services, special religious observances, and by the pastoral ministry of trained chaplains.

For the most part Church schools of nursing accept high school graduates who have had good academic records and who also have been active in the community life of the schools and churches

from which they come. College graduates or those applicants who have had several years of college work usually have special opportunities in fields of nursing education, supervisory and administrative nursing positions and hence are welcomed as applicants.

The curricula of Church schools of nursing meet the requirements of state licensing authorities and in addition give

courses and opportunities of a religious nature not to be found in many other professional schools. The period of study is usually three years. The tuition is not excessive and for Church girls there are often scholarships to cover tuition. For maintenance is provided and therefore the expense of a nursing education is far lower than that of other professional schools.

SCHOOLS OF NURSING

*Bishop Clarkson Memorial Hospital School of Nursing, 520 S. 26th St., Omaha, Neb.

Bishop Johnson College of Nursing, 1212 Shatto St.; Los Angeles; 1896; director, Martha E. Eilers; chaplain, Rev. Bertrand M. Hause; faculty, 10; pupils, 130; ages, 18-35; high school graduation required; \$425 for 3 year program; scholarships and loans available; owned and operated by the Episcopal Church; basic curriculum in nursing leading to a diploma; preparation of student for examination for registration; opportunity for students entering with some college credits to work toward a degree; accredited, California State Board of Nurse Examiners; University of the State of New York.

*Child's Hospital for Practical Nurses, Albany, N. Y.

*Christ Hospital School of Nursing, Jersey City, N. J.

Church Home and Hospital School of Nursing, Baltimore, Md.; 1894; director, Miss Margaret Elliott, R.N.; chaplain, Rev. William Harris; pupils, 110; tuition, \$114; accredited, Maryland State Board of Examiners of Nurses.

*Episcopal Eye, Ear, Nose and Throat Hospital School of Nursing, Washington, D. C.

*Good Samaritan Hospital School of Nursing, Portland, Ore.

*Good Samaritan Hospital School of Nursing, Charlotte, N. C.

*Hospital of the Good Samaritan School of Nursing, San Francisco, Calif.

*Hospital of St. Barnabas School of Nursing, Newark, N. J.

*Norton Memorial Infirmary School of Nursing, Louisville, Ky.

*Reynolds Memorial Hospital School of Nursing, Glendale, W. Va.

*St. Agnes' Hospital School of Nursing, Raleigh, N. C.

*St. Barnabas Hospital School of Nursing, Minneapolis, Minn.

*St. John's Hospital School of Nursing, Brooklyn, N. Y.

*St. Luke's Hospital School of Nursing, Boise, Idaho.

St. Luke's School of Nursing, Davenport, Iowa; 1895; director, June K. Seaholm, R.N.; chaplain, Very Rev. Russell K. Johnson; faculty, 6; pupils, 55; ages, 18-35; high school graduation required; \$225; some scholarship aid available; controlled by the diocese of Iowa; general three year course in nursing, approved by Iowa State Board of Nurse Examiners; basic science courses taught at Augustana College, Rock Island, Ill., with full college credit; accredited, Iowa State Board of Nurse Examiners.

*St. Luke's Hospital School of Nursing, Denver, Colo.

St. Luke's Hospital School of Nursing, Kansas City, Mo.; 1903; director of nurses, Miss Alice Sayre; chaplain, Rev. Thomas A. Bridges; faculty, 14; pupils, 134; ages, 17½-30, high school graduates; \$399 for 3 year course; under auspices of the diocese of West Missouri; general 3 year basic course in professional nursing; graduates eligible for registration; accredited, Missouri State Board of Nurse Examiners.

*St. Luke's Hospital School of Nursing, Manila, P. I.

St. Luke's Hospital School of Nursing, New York, N. Y.; 1888; director, Miss Ruth K. Moser; religious director, Rev. Otis R. Rice; faculty, 30; students, 300; ages, 18 to 30; price \$350; affiliated with the Episcopal Church; three year course basic nursing education; preparation for care sick and needs of community; accredited, National Nursing Accrediting Service.

*St. Luke's School of Nursing, Ponce, Puerto Rico

St. Luke's Hospital School of Nursing, Racine, Wis.; 1906; director of Nurses, Olga M. Johnson; chaplain, Rev. Alexander Simpson; faculty, 12; pupils, 47; ages, 17-35; \$300; affiliated with the Episcopal Church; nursing education leading to diploma; graduates eligible for State Board Examinations; accredited, Wis. State Dept. of Nurses.

St. Luke's Hospital School of Nursing, San Francisco, Calif.; 1889; director V. W. Olney; chaplain, Rev. Frederick L. Lattimore; faculty, pupils, 84; ages, 18-35; 3 year tuition, \$200; offer a 3 year diploma course in theoretical and clinical instruction to well-prepared young women; combined with a sound basic course for those who wish to continue their education in special field as well as for those who are primarily interested in bedside nursing; accredited, State of California Department of Professional and Vocational Standards, Board of Nurse Examiners.

*St. Luke's Hospital School of Nursing, St. Louis, Mo.

*St. Luke's Hospital School of Nursing, Utica, N. Y.

*St. Margaret's Memorial Hospital School of Nursing, Pittsburgh, Pa.

St. Mark's Hospital School of Nursing, 803 North Second West, Salt Lake City; 1894; director, Helen M. MacKrell, R.N.; chaplain, Clark McElmury; faculty, 8; pupils, 64; ages, 18-3600 for 3 years; Bishop of Utah president of Board; other board members are selected from membership of Episcopal Church; 3 or 5 year course, 1st year subjects taken at Westminster College, full credit given; accredited, Utah State Board of Nurse Examiners; application has been made for national accreditation.

*No reply to questionnaire received.



"MY VOCATION"

First Prize

Purposeful Service

By Robert C. Webb

Kent School, Kent, Conn.

ALL of us reach a point when we must decide what we are going to be in life, that is, what work we do to earn a living and help our fellow men. The decision of what occupation will consume our time and energy is a very important one, for, since man's primary purpose is the worship and service of God, time is wasted which does not further that end. Points to be considered before a decision is reached are interest, ability, and purpose. Thought must be given to all three aspects, for, if one is neglected or ignored, it will be impossible to face moral issues squarely and to produce results equal to capacity.

Interest is important, for without it the individual tends to remain on the

same level of development, and an occupation becomes monotonous and mechanical. Since each one of us finds interests in some field of endeavor, and where that interest is, effort will come most easily, then it follows that if one's interest lies in some subject other than that chosen as his occupation, obviously his job will suffer from lack of effort. An absorbing interest will often entice the laziest of individuals into contributing something beyond the amount which will be acknowledged and rewarded. Such a willingness to give more than is necessary marks progress and success, and is one of the characteristics which distinguish a true vocation from a mere occupation.

Though interest plays an important part in the selection of one's life work, it is not by any means the only consideration. Ability must also enter into the picture. Wide interest without ability would merely dissipate one's energy over a wide area, and accomplish little. However, it is also true that interest and ability generally grow together, and strength in one will lead to eventual strength in the other. Ability, like interest, should be limited to some extent and directed in one general direction, so that maximum efficiency is reached.

The final consideration in deciding on a life's work is the most difficult and at the same time the most important. Man's purpose is held by Christians to be the worship and service of his Lord to whatever extent his abilities permit. One's vocation should be sought with this thought in mind; it should be a ministry dedicated to the advancement of God's

Robert Clarkson Webb was born November 14, 1932. He is the son of the Rev. and Mrs. Parker C. Webb, of Kenosha, Wis., where his father is chaplain of St. Mary's Convent and Kemper Hall school for girls.

Robert entered Kent School in 1946. He is at present a sixth former, and plans to enter Middlebury College next September, eventually transferring to MIT.

At Kent Robert has been an excellent student and citizen, taking part in extra-curricular activities and in sports, and receiving honor roll standing academically.



The Prizewinners

First Prize, gold medal, \$100 — Robert Clarkson Webb, Kent School, Kent, Conn.

Second Prize, silver medal, \$50 — Hiliard Foster Seigler, Patterson School, Legerwood, N. C.

Third Prize, silver medal, \$25—Jo Ann Tyler, St. Katharine's School, Davenport, Ia.

Honorable Mention

Virginia R. Adams, St. Anne's School, Arlington Heights, Mass.

Barbara Armstrong, St. Mary's Hall, Burlington, N. J.

Stephen M. Bray, St. Andrew's School, St. Andrew's Tenn.

Patricia Clancy, St. Helen's Hall, Portland, Ore.

Tucky Hardwick, St. Mary's School, Sewanee, Tenn.

Leland S. Jamieson, Christ School, Arden, N. C.

Barbee Lee Kaye, St. Paul's School, Walla Walla, Wash.

Jane Neher, St. Mary's School, Peekskill, N. Y.

Alice Schneider, St. Mary's School, Sewanee, Tenn.

Betty Ann Scholz, Kemper Hall, Kenosha, Wis.

Carol Simms, Kemper Hall, Kenosha, Wis.

Jo-Ann Sowder, St. Katharine's School, Davenport, Ia.

Martha Wasson, St. Mary's School, Sewanee, Tenn.

Valda Eleanor Welcome, St. Mark's School, Bluefields, Nicaragua, C. A.

Betty Wiese, St. Mary's School, Sewanee, Tenn.

kingdom on this earth. It is in this respect that a true vocation differs from an ordinary job, and if an individual really thinks that he is aiding society and serving his Lord to the limit of his capacity, then his occupation may be called his vocation, even if it be digging ditches. Too many of us, however, realize that we are not living up to our capabilities, but, since our immediate ambitions are satisfied, we are content to let well enough alone and to admit that our job is not our true vocation. Perhaps we claim we cannot live on the income we would get if we followed our true calling, but this is a problem each individual must settle for himself. We must ask ourselves which is the more important, material gain or satisfaction in the achievement of God's will. Compromise must be a Christian's last resort.

It may be that after several years spent in the pursuit of one field, one may feel his energy would be more profitable to

society in some other occupation. If he does not change, he may be forced to compromise between his Christian beliefs and his occupational obligations, and such compromise is always unwise. It may be argued here that to change late in life is to surrender and waste all previous experience and energy, but it will be found that people who have changed will be the first to deny that they have lost anything, for, if considerable energy has been previously expended, a contribution will already have been made, and the

application of past experience to new problems has marked value.

When seeking a vocation, then, we must select on the basis of interest and ability, and then consider our choice in the light of maximum service.

I find myself fascinated by mechanical devices of all sorts, and at the same time possessing some ability to work with numbers. Having considered the several fields in which these two characteristics are combined, I have arrived at the decision to be an engineer. I am not sure

exactly which branch of engineering I should pursue, but I am sure that through this field I can be of greatest service to God and society by making the utmost of my abilities. Yet I shall not be satisfied merely to build bridges, but I must see my work put to the best possible use. I must not come to worship my work, but rather I must offer it as a form of worship to my Lord. How successful I am a time will tell, but at least I have a goal toward which to work, and a worthwhile vocation into which to pour my energies.

Second Prize

My Career

By Hilliard Foster Seigler

Patterson School, Legerwood, N. C.

THANK you God! Yes, I thank God for giving me a normal mind and body to seek to develop into what I think He put me here for — a doctor. I wish to become a doctor to help prove that if a person does his best for the growth of others he is unconsciously immortal. I also intend to become a doctor to help prove that a hospital is not just a stopping place before the graveyard.

In order to better fit myself for my life's work I have chosen a Church school for my high school education. I chose this for two reasons: first, to obtain the best mental and physical education; second, to learn and practice the most important factor in life — Christianity — the forming of a lifelong partnership with God.

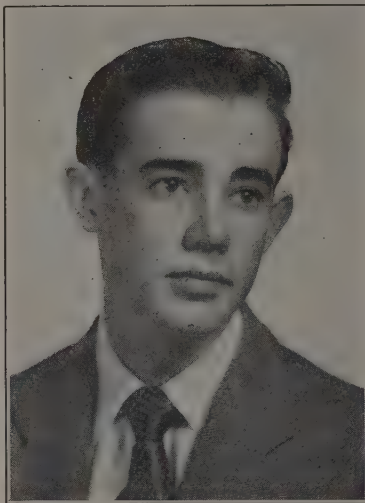
Because my career depends more on myself than on anyone else, I must fully develop myself in order to be successful. The first essential is that of health. It does not matter how ambitious one is, or how determined one is to get along in the world, physical weakness is a basic weakness. I have done away with this problem by developing my health through a physical training course at school. Now besides physical training, physical education has also been important. Sports have taught me the value of coöperation, sportsmanship, and teamwork. These three things serve as a key to open the door of success.

Scholastic requirements also are most important. Mental ability is a much stressed factor in the medical career. Therefore, my teachers, men who realize and understand my task from experience,

have given me a broad general knowledge, bringing out the importance of language and science in my vocation. Then, too, is the establishment of "myself incorporated." I have learned I must build up the "building stones" of a successful man. The primary quality in every outstanding citizen is character. Self mastery and a good personality are the corner stones which hold up a sound career. Most important, too, is the applying of the God-given trait of ability. I know that I must create a driving interest so as to try to be the best in my field and be happy in my work.

Now for the other side — the religious aspect. When I entered Patterson School I found that we were one Christian family, with God as a leader. I learned to talk to God, to feel his presence, and to ask Him for his help. I have learned that a doctor must be the "flower of civilization," have herculean cheerfulness and courage, and have that spark that kindles the flame of success — energy. I know, too, that I must have a great love and understanding of mankind and have a full knowledge of human nature. I know now that to have these things I must enter into a separate life with God and have Christian fellowship with my fellow man.

To follow out this message that God



Hilliard Foster Seigler, of Asheville, N.C., transferred from the Asheville City School to the seventh grade at Patterson School for Boys in 1946. Before coming here he was a member of Trinity Episcopal Church, Asheville, and he has always been very much interested in the Church and its work.

Hilliard early conceived the desire to become a doctor and has shown serious ambition for study for this profession. Working to help pay for his education, he was gladly given assistance by both his Church and other friends because of his fine record and serious purpose.

Well-rounded in every respect, Hilliard has always taken part in all forms of athletics that were available for his age group. This year he has not only played on the varsity football and basketball teams but he has coached the junior basketball team.

Hilliard also ranks high as a citizen, serving as vice-president of the Kiwanis Key Club, accepting responsibility as a member of the Student Council, and assuming a place of leadership in all social activities.

Hilliard has had an Honor Roll record throughout his school life and has won the prize for the highest scholastic standing each year that he has been at Patterson School.

has written in my heart and brain the hope to complete my medical study at Duke University. The secret of success is that the largest room in the world is the room for self improvement; therefore, I wish to go further and specialize in the surgery branch. I want to grasp the true meaning of success, for I am sure that success is not just the mere selfish thought of money making, but the growth, expansion, the unfolding of the divine nature of man, of all that is godlike within him. I know that I shall keep this in mind as I go on in my life's ambition. I shall always be grateful for the fact that I learned that the greatest inspiring force in the world is prayer. I am confident that the game of life can be won if I keep an equal partnership with God, for God plus a true seeker of success is an unconquerable team!

My Calling — The Stage

By Jo Ann Tyler

St. Katharine's School, Davenport, Iowa



Jo Ann Tyler was born September 3, 1933, in Davenport, Ia. She lives there now with her mother and brother, her father having died when she was two years of age.

Jo Ann was brought up with every opportunity for travel provided. She has traveled in nearly every part of the United States and has visited Canada, Hawaii, and Mexico. Traveling and meeting new people is one of her main interests.

Having no particular hobbies or collections, Jo Ann does enjoy sports a great deal. Horseback riding and swimming are her main athletic interests, but she is also an avid football fan. She has a strong love of animals and is exceptionally fond of dogs and horses. She owns a collie and a three-gaited gelding. Concerning her education, Jo Ann has attended both public and private schools. The last six years of her schooling have been spent in St. Katharine's School for girls in Davenport. Her main interests have been dramatics and English, in which she hopes to continue in college. Still preferring a girls' school, Jo Ann would like to go East to college where she hopes to add psychology to her drama and English studies.

By the time one has reached senior year in high school, one has come to some conclusion about the future: what it holds in terms of material expectations, spiritual satisfaction, and aspects of happiness. There is no use in living if a goal has not been set, an ideal toward which all energies and patience have been focused. That is why it is necessary to begin to formulate ideas and concepts concerning what the next 10 years have in store.

The last two weeks I have been seriously thinking of college primarily, but also of the years following college, and what I should like to do. I have always been interested in drama and a life on the stage as an actress. For years, ever since I can remember, I have thought of nothing else. To live was to act. At first, after this theme was assigned, I was startled with the sudden thought that perhaps my choice of vocation had no religious significance whatsoever! Upon further investigation and discussion, however, I can see that my first assumption was very much incorrect.

To me the word "vocation" does not mean just "job" or "work," but a calling, an especial fitness for a profession. The material aspect of a career cannot be ignored, of course, but it certainly need not dominate the scene. A dramatic career does not yield great material profit unless one is a star. Reaching the top is a long, hard pull of disappointments and emotional strain. Becoming an experienced actress is not at all as easy as some have pictured it. Those who do reach the zenith of the profession have not just reached "easy street" where their cares are immediately forgotten. The responsibilities of success are twice as many as those of the apprentice. A famous person's life is not his own: there is a continual fight to keep a position of fame. How, then, can a profession such as this have any possible connection with religious and spiritual life?

There can be many ways in which a dramatic career can be correlated with religious life. There is a certain amount of self-sacrifice involved in an actress' life. A truly great actress can never hope to have a very secluded life free from the public eye. Many times she must give up home life altogether. This self-sacri-

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fice, in itself, is a good character builder and a step toward a stronger and maturer personality. Surely if one is more mature and strong in mind, material problems can be dealt with more easily and adequately.

People go to the theater for entertainment, relaxation, and escape. A good actress provides these things, whether it be in a tragedy or a farce. There is an inner glow of satisfaction in the actress who has pleased the audience — who has for several hours transported them into another world. She has made them happy and contented by providing what they demanded. Is she not, then, committing a service to all who see her?

While the drama student is attempting to achieve the goal of success, material gain should not be a fundamental factor. In fact, it seldom is, for an actress just beginning usually does not have a high salary. Nearly all her money goes into lessons of some kind, drama lessons, dancing, voice. Every hour is spent in improving herself. Therefore the thought of money is but secondary.

When the aspiring beginner has reached the pinnacle of success she is at once in the limelight. She sets the pace for how one should dress, act, and talk. All eyes, not only of our country, but of the world, are focused on her. The way in which she conducts herself in society is one of the most important phases of her career. Her frame of mind and spiritual life play even a greater part now that her personal life is public concern. If the actress conducts herself as a good Christian should, with modesty and forbearance, she is performing a more momentous service to mankind than just supplying entertainment for her audience. There are so many philanthropic ventures a famous person can foster! Aid for the needy, personal appearance tours, even a smile or a kind word will suffice. But many famous personages fail to declare themselves Christians to the public. This alone would be a step toward being a better Christian.

Religion is all-important in an actress as well as in any other person's life. There must be an inner spirit and flame to inspire and create the will to succeed. God provides this gift, whatever it may be. One can never begin to repay Him for this gift, but at least an attempt can be made to live the life He has set forth for us.



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CHRIST WITHIN ME

By Carol Simms
Temper Hall, Kenosha, Wis.

SUPPOSE when every girl is young she at some time or another thinks the profession of nursing is best suited for her.

Possibly her idea has arisen with the Barton books—those glorified stories on nurses—or perhaps she has known someone who was a nurse. After coming in contact with either one she has a beautiful picture of a nurse dressed in an immaculate white uniform who performs her duties with a cheery smile. Now that was my impression when I was young. I had visions of receiving my cap as a registered nurse and going to a hospital just as Sue Barton did in her books.

However, my idea changed when I was nine. My mother became quite ill and was in a hospital for over two years. Many times during those two years I would sit in the waiting room while my sister or father would visit her. I'd see nurses, both registered and student, going about their respective duties—and I'd wonder as they wheeled patients into elevators. I always wanted to know where they went—to the operating room, or perhaps the physical therapy ward, but I never knew—I was to be content with looking at the closed doors of the elevator and thinking the day when I would accompany these people to their destinations.

Upon one visit to the hospital my whole outlook on nursing changed. I saw on the wall a mural of Christ, the Good Shepherd. What significance did it have there? I pondered the question and never began to realize the answer until a year later when my mother passed away. With her passing I began to realize the reason for the mural. For the

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laboratory and academic facilities,
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first time in my life, I saw that Christianity plays a leading role in the field of medicine. In aiding the sick and healing those crippled; the pattern of Christ, the Healer of men, is repeated in every day of a nurse's or doctor's life. As in days of old, in every hospital all over the world miracles are performed by the people in white.

Mother had wonderful care in the hospital, not only physical, but spiritual care as well. She was always happy and never complained. Perhaps this was part of her nature, but I believe that much of her contentment came from the care she received. The nurses and doctors did their work not to make themselves honored, but to perform their tasks as Chris-

tians; to help those in suffering and pain. My mind was made up when I found out that mother had been happy there, the hospital. I knew then that I would become a nurse and try to help others who were hindered by sickness.

I feel sure as I grow older that my place as a citizen of the world will be as a nurse and if it is His will that I be a nurse, then God willing, I shall do my best to fulfill humbly His calling. I know that this is possible because before me shall be the outward sign, the mural on the wall, of Christ the Healer, and beside me as beside all people will be the inward and spiritual grace — Christ the Good Shepherd, with His love, His courage and His strength.

WHY I INTEND TO BECOME A NURSE

By Valda Eleanor Welcome

St. Mark's School, Bluefields, Nicaragua, C. A.

EVERY student in school should have in mind a definite object as his life's work, and once he has decided on any particular vocation he should direct all his energies towards getting qualified for such work. I think in choosing a vocation we should not be influenced by the material gain to be derived from it, but rather take into consideration the amount of good we may be able to do in the field of labor we decide upon.

For this reason I am very interested in nursing. I feel as a nurse I could be able to do a lot to help suffering people. I always love to hear and think about those sick people who were healed by our Lord Jesus Christ, and often wonder how little would be achieved by the Christian Church if it did not take a special interest in administering to the physical needs of suffering humanity.

We are taught in school that our bodies must be in fit condition if our minds are to function properly. If we, as Christians, hope to influence non-Christians we must not only think of their spiritual needs but should endeavor to supply their physical needs as well. If

a person is sick medical care and nourishment very often mean more to that person than anything else. If we are able to administer to the physical needs of suffering people, we will be in a better position to influence them with spiritual things.

At our annual harvest thanksgiving there is always a special service for the children at which we offer our gifts. These gifts are set aside for distribution to sick folks in the hospital and other poor people.

At Christmas season the Woman Auxiliary distributes gifts among the poor people of our community. This is done to bring as much happiness to the unfortunate ones. I think this should be the aim of all Christians — to make others happy. That is why I believe that as a nurse I could do more good, because in our town there is so much suffering. We should try our best to make people feel happy. Most of the time suffering is not from the physical part but from the mind; but, as Christian nurses and doctors, we must not only try to relieve them of physical pains but try to help them spiritually.

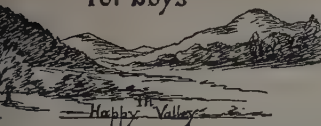


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DIOCESAN

TEXAS — Almost as fabulous as Houston itself is that city's St. Michael's Mission. On the mission's first birthday anniversary actual construction of a \$40,000 church building, which will be replete with electric organ and air conditioning, was underway. Under the leadership of the Rev. Bayard S. Clark the young mission has increased its membership by 500%. Besides a main auditorium from which classrooms will be separated by accordion-type doors to enable seating of 250, the new building will have kitchen, nursery, two kindergarten rooms, vesting room, study, and sacristy. Young married couples make up most of the parishioners, and the church is sometimes called the "Church of Little People" since children outnumber adults. It is located in the heart of one of Houston's largest new additions.

GEORGIA — Pioneers in bacteriology are Churchpeople Frank H. Stubbs and Miss Marjorie Stadifer. They have discovered Salmonella Albany, a bacterium which produces food poisoning. The "Albany" part of the name is after the place where the discovery was made. Mr. Stubbs is director of the Albany, Ga., branch laboratory of the Public Health Service of Georgia. Miss Stadifer is a bacteriologist on the laboratory staff. They made the discovery as a result of a routine food-handlers examination. Miss Stadifer is chairman of a business women's chapter of the Woman's Auxiliary at St. Paul's Church, Albany. Mr. Stubbs, the son of the late priest, F. H. Stubbs, is also active at St. Paul's and was formerly on its vestry.

NORTH TEXAS — Baptisms in North Texas increased from 134 in 1940 to 293 in 1950; confirmations 116 to 408; baptized persons 2919 to 5648; communicants 2297 to 3788; Church school 783 to 1816; receipts \$38,722 to \$440,331; mission quota \$2300 to \$8029.



DISCOVERERS of Salmonella Albany.

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BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

Accent on Education



THE ultimate end of education is to help the pupil become what he is intended

to be, a child of God who is in his place as a member of the divine society," writes J. Donald Butler in *Four Philosophies and Their Practice in Education and Religion* (Harpers. Pp. xiii, 551. \$4).

The four philosophies presented are: naturalism, idealism, realism, and pragmatism. Dr. Butler, who is Associate Professor of the History and Philosophy of Religion at the Princeton Theological Seminary, sets forth his procedure in the preface: "Each of the four philosophies is explained first of all, somewhat purely, as a general and all-inclusive point of view. This is done by sketching its history and outlining its systematic structure. This is then followed in each case by a description of the characteristic practices of the four philosophies in the fields of education and religion . . ." (p. xii).

A final section, entitled "A Confession of Faith," is a masterpiece of apologetics for classical Christianity, as will be seen from such excerpts as these: "This doctrine [i.e. the Trinity] is the heart of the solution of the problem of the one and the many" (p. 501); "The knowledge of God [in the Crucifixion] is no less a treasure than to be sealed to us in the deepest of tragedies: in God as living subject in the midst of our human stream, broken, completely severed apart, that we might never be without Him. Such an overture of God to man cannot be taken lightly; it has the dignity and severity of the loftiest mountain, the yawning chasm, the trackless ocean . . ." (p. 497); "The society of God is an organic society, as human societies are imperfectly; it is bound together as one by the Son, who is its foundation, and the Spirit, who lends value and meaning to all . . ." (p. 503).

This is a work of really towering stature, presented in lucid and non-technical language, that should be read and re-read by all educators.

DANIEL JENKINS is minister of Oxted Congregational Church,

Surrey, England, but has travelled widely throughout the United States and for the autumn quarter of 1950 served as visiting Professor of Ecumenical Theology at the University of Chicago. His *Europe and America: Their Contributions to the World Church* is a survey of the strengths and weaknesses of Christianity on both sides of the Atlantic (Westminster Press. Pp. 72. \$1.50).

Mr. Jenkins presents his conclusions frankly, fairly, and forcefully, in a book that should be read by all thinking persons. He aptly says that "too many Americans are trying to do a man-size job with a boy's theology," and that the great need of Christians in America is more of the theological outlook of continental thinkers and a deeper sense of "the holy Church throughout all the world."

His suggestion, however, that America's vocation in the world is to "become the rich man who is able to enter the Kingdom of God," and that therefore America must deny itself the tonic effect of a major economic or military crisis—"so that under its shadow the other peoples can slowly recover their own strength and prosperity"—will be received by many as savoring more of the service of mammon than of the way of the cross.

A NEW series of booklets on the Apostles' Creed has gotten off on a grand start with *God the Father Almighty*, by Chad Walsh (Forward Movement Publications. Pp. 15. Paper 15 cents).

Fr. Walsh takes the first article of the Creed ("I believe in God the Father Almighty, Maker of heaven and earth . . .") and in the brisk and vivid style for which he is noted explains, with down-to-earth illustrations, the meaning and implications of each of these terms.

At a penny a page this is tops.*

*Other pamphlets of the series in preparation: *Jesus Christ God's Son Our Lord*, by W. Norman Pittenger; *The Holy Spirit*, by F. W. Dillistone; *The Holy Catholic Church*, by Theodore O. Wedel; *The Forgiveness of Sins*, by Hughell E. W. Fosbroke; *The Resurrection of The Body and The Life Everlasting*, by Carroll E. Simcox.

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Of Interest

THE PUBLIC SCHOOL SCANDAL, by Earl Conrad. "A Documented Exposure." Author said to be "a newspaper who knows how to get facts and to do with them." The truth, but only in relation to New York City. Not to be pressed too far in all places. New York Day. Pp. x, 270. \$350).

Understanding the Books of the Old Testament, edited by Patrick H. Carraher. Subtitle: "A Guide to Bible Study for Laymen." Worth further attention (John Knox Press. Pp. 173. \$3.00).

Paul and his Interpreters, by Albert Schweitzer. A continuation of *The Quest for the Historical Jesus*, in first American edition (first German and English editions, 1912). An important work (Macmillan. Pp. xii, 252. \$3.50.)

Consider Paul, by Holmes Rolston. Described by subtitle: "Revelation and Inspiration in the Letters of the Apostle Paul." (John Knox Press. Pp. 217. \$3.)

The Common Life in the Body of Christ, by L. S. Thornton. According to author's note to this third edition (1950), "a number of small inaccuracies have been eliminated, and some further references supplied in the index of persons." A work of great erudition, "concerned with the theological foundations of the Church as they appear in the New Testament" (London: A. C. Black. * Pp. 475. 30/-).

The Coherence of Christian Doctrine, by Kenneth E. Kirk. How the doctrines of the Incarnation and the Atonement stand or fall together (SPCK, 1950. Pp. 120. Paper, 1/-).

God Makes the Difference, by Edwin Neill Poteat. Introducing chapters on God and history, God and man, God and the family, God and society, God and government, etc., etc. Author says: "We think it will be established that in the areas of our interest, God makes the difference in what we think and do" (Harpers. Pp. ix, 242. \$3.).

World Faith in Action, edited by Charles T. Leber. Subtitle: "The Universal Missionary Enterprise of Protestant Christianity." Editor is a member of Executive Committee, International Missionary Council. Contributors include A. Visser 'T' Hooft, Charles W. Manson, Tamaki Uemura, Frank Lauch, et al. An important report of what

Who has taken over the Dacre Press, premises of which, at 11 Dacre St., Westminster, London S. W., are now closed.

Protestantism is doing in the world today. (Bobbs-Merrill. Pp. 345. \$3.).

They're on the Way, by Samuel M. Shoemaker. Experiences of persons who "have come into the broad highway of Christ" (Dutton. Pp. 160. \$2.25).

Music in the Life of Albert Schweitzer, by Charles R. Joy. Biographical, but interspersed with selections from Schweitzer's writings on musical subjects. Foreword by Charles Munch, director of Boston Symphony. Several half-tones. Appendix. Index (Harpers. Pp. xvii, 300. \$4.).

Stepping Stones to Sanctity, by Lawrence G. Lovasik, SVD. Sanctity through (1) Religious Profession (2) the Holy Eucharist (3) Prayer (4) Love of Neighbor (5) Mary. Imprimatur. (Macmillan. Pp. 151. \$2.25).

The High Green Hill, by Gerald Vann, O.P. "Independent papers on one or another aspect of the Christian life." By an English Dominican. The chapter on Confession shows appreciation of the place of psychology. Imprimatur (Sheed & Ward, Pp. viii, 136. \$2.25).

The Word Lives On, edited by Frances Brentano. Introduction by Halford E. Luccock. Described by subtitle: A Treasury of Spiritual Fiction. Sixty-four selections from 58 authors, including: Scholem Asch, John Buchan, John Bunyan, A. J. Cronin, Elizabeth Goudge, James Hilton, Selma Lagerlöf, Christopher Morley, John Oxenham, Alan Paton, Leo Tolstoy, Henry van Dyke, Paul Wellman (Doubleday. Pp. xx, 355. \$3.95).

The Catholic Movement in the Swedish Church, by Gunnar Rosendal. Thirty-first annual Hale memorial sermon. Thesis: It is Catholic (Seabury-Western Theological Seminary, Evanston, Ill. Pp. 24. Paper, 25 cents).

A Treasury of Kahlil Gibran, edited by Martin L. Wolf. Translated by Anthony Rizcallah Ferris. "The Arabic writings by the author of *The Prophet*." Largest collection of Gibran's works ever published, containing *Secrets of the Heart*, *Tears and Laughter*, and *Spirits Rebellious*, as well as hitherto unpublished pieces. Printed in 12-point Baskerville, with initials in Bulmer, "on a 50% rag cream white vellum finish paper" (Citadel Press. Pp. xxv, 417. \$3.95).

Kyrillos Loukaris (1572-1638), by the Most Rev. Germanos, late Metropolitan of Thyateira and Orthodox Exarch of Western and Central Europe. A lecture given at King's College, Cambridge, on Cyril Lucar, Patriarch of Constantinople 1620-38 (SPCK. Pp. 31. Paper, 1/3).

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EDUCATIONAL

SEMINARIES

British Bishops Lecture

Both Berkeley Divinity School and the Church Divinity School of the Pacific will have British bishops as guest lecturers this year.

The Rt. Rev. William Thomas Havard will be visiting British lecturer at Berkeley for 1951-52. The Rt. Rev. Robert Cecil Mortimer, Bishop of Exeter, begins a series of five lectures at CDSF on April 16th.

The course of lectures to be given by Dr. Havard will be on the Celtic Church. Dr. Havard became Bishop of St. Asaph, Wales, in 1934. In 1950 he was translated to St. David's,* Wales. His program in the United States will include visits to universities and parishes.

The subjects of Dr. Mortimer's lectures are the growth of classical tradition, chaos and reform, the creation of the corpus, canon law in England after the reformation, and characteristics of canon law. Dr. Mortimer is recognized as one of the most brilliant exponents of canon law and moral theology in the Church of England.

COLLEGES

A Word of Warning

A group of college and university teachers of the second province of the Church recently received a word of warning, at their annual conference at Vassar College, from the Very Rev. Lawrence Rose, dean of General Theological Seminary. Dean Rose cautioned that one can be a master of theology and still be no servant of God. He said that theology is one discipline among many. "If we are to relate our theology to our work without danger," he said, "we as people must relate ourselves to God. We must know redemption by Jesus Christ and must be transformed."

SECONDARY

Shattuck Receives Almost \$15,000

The receipt of gifts totaling \$14,999.75 by Shattuck School, Faribault, Minn., from alumni and patrons since June 15, 1950, has been announced by Bishop

*The news release from Berkeley Divinity School describes St. David's as "the oldest see in Great Britain." Actually, bishops were located earlier at several other places, including London, but the first territorial dioceses of Britain appear to have been the four Welsh dioceses of St. Asaph's, Bangor, Llandaff, and St. David's; the last named was the see of St. David, the primate. These sees were probably established about 50 years before St. Augustine came to England. Baring-Gould speculates that St. David was an uncle of the Arthur about whom the round-table legend later sprang up.

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The Principal

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Headmistress



WOODEN SOLDIERS: Student-run.

er of Minnesota, president of the
ol's board of trustees. A bequest of
00 from the estate of E. Wever Dob-
of Minneapolis was added to the un-
dicted endowment funds of the
ol. The late Mr. Dobson was a trus-
of Shattuck from 1944 until his death
December 22, 1948.

orful Traditions

Two of the most colorful traditions
St. Mary's Hall, Faribault, Minn.,
its "wooden soldiers" and its pil-
grimage procession (see p. 13). The wooden
soldiers began many years ago at a time
when soldiers were popular in Broad-
way's production of Chauve-Souris. It
is only St. Mary's organization run
entirely by students.

The pilgrimage procession takes place on
Thanksgiving morning. Seniors, dressed
as pilgrims and carrying open hymn-
books and lighted candles (snuffed out
before the picture), march into the dining
room at breakfast time singing "Come
Thankful People, Come." Then the

seniors gather at one end of the dining
room and introduce their own original
class song.

30 Years at Overbrook

Dr. Greville Haslam has been head-
master of 166-year-old Episcopal Acad-
emy, Overbrook, Pa., for 30 years.

He became headmaster the same year
the school moved from central Philadel-
phia to Overbrook. Since then the enroll-
ment has tripled and the campus has
more than doubled in size and has been
divided into four units each equipped
with its own playing fields. Episcopal
Academy is reportedly now the largest
country day school in the country.

The Academy has always had its own
full-time chaplain, who is also head of
the sacred studies department.

Recently the Academy received a be-
quest with which to begin an endowment
fund for the chaplain's salary. The be-
quest was from the estate of Louisa A.
Kline. Miss Kline had no connection
with the Academy other than an interest
in the religious education of young
people.

The president of the board of trustees
hopes to raise the fund to an amount
sufficient to assure the chaplain a salary
equal to what a wealthy parish could pay.

The Academy is raising money to re-
place its present wooden chapel with a
stone building in memory of Academy
alumni who died in the armed forces.

The Eucharist and Society

Corporate penitence was the subject of
one of the courses given at Margaret
Hall School for girls, Versailles, Ky.,
during the annual conference week which
opened the second term this year.

Fr. Reinhart Gutmann, director of

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. . . to St. Mary's School

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tian living in a home atmosphere. Thor-
ough Church training. College and Pre-
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min Rowland of Philadelphia. Board-
ing and day pupils. Accredited. Pre-
school, Lower school, College Prepara-
tory and General courses. Graduates in
many eastern and western colleges.
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vested choir. Four-year course in Bible.
All branches of music, dancing, art,
drama. Tennis, riding, weekends of
winter sports. Pleasant home life. En-
vironment of geographical and histor-
ical interest. Altitude 4500. Boarding
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Since the chapel was too small for a high mass which was celebrated on the last day of the conference, Sister Jeanette, who teaches art, and her students decorated the gymnasium for the purpose. Eighth-grader Ruth Wong designed a huge Christus Regnans depicting Christ as a Chinese.

On the concluding day student speakers explained the social implications of each part of the mass studied.

New Head for Brownell

Succeeding Miss Dorothy Calvert Beck as head of Brownell Hall, Omaha, Neb., is Dr. William Claud Henry. Dr. Henry came to Brownell from the University of Omaha where he was professor of English and head of the Department of General Studies.

"Brownell," says Dr. Henry, "has an impressive opportunity to be the outstanding progressive school of the mid-west." Under its new administration the school was made a part of the diocese of Nebraska [L. C., February 18th].

Brownell's new program includes return to a custom that dates back to 1871 but that was dropped during the depression: Boys are again being admitted through the fourth grade.

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Culver's New Chapel

A Tudor-Gothic Memorial Chapel is under construction at Culver Military Academy, Culver, Ind. The chapel, which will be dedicated next fall, is being built in a grove of trees overlooking Lake Maxinkuckee.

Episcopal students at Culver (who now number 116 out of 650 cadets) attend Holy Communion each Sunday, and starting next fall this service will take place in the new chapel. Episcopal students receive servers' instructions from September to Christmas and may attend confirmation classes from Christmas to Easter.

They are under the direction of the Rev. I. L. Kitts, member of Culver's staff.

Fire Detection

The buildings of St. Mary's Hall, Burlington, N. J., may be more than 100 years old, but the institution is considered one of the most safe from the peril of fire in the state. This is accounted for by its new fire detector system plus the fact, according to one of the engineers who installed the system, that the buildings were constructed by skilled workmen out of top-grade materials. The fire detector is reportedly set up so that in the event of even a small blaze an alarm would sound within seconds in every building on the campus and would register in the Burlington fire house within two minutes. Only building on the campus which is not covered by the system is the headmistress' house.

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Bishop Gilbert field house will be ready for use this year — probably in September.

Winding up a season of singing before audiences totaling 10,000 people, the school's Glee Club will give its annual concert at Town Hall in New York on April 21st.

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CHURCH SCHOOLS

ANNOTATED LIST

Below are listed by states educational institutions having close affiliation with the Episcopal Church. The list includes a few schools which, although they have no definite Church connection, are specially interested in some unofficial way in the Church.

Asterisk (*) indicates no reply to questionnaire.

PRIMARY & SECONDARY BOYS

California

Harvard School, North Hollywood; 1900; headmaster, Rev. W. S. Chalmers; chaplain, Rev. John Gill; faculty, 20; pupils, 262; ages 11-18; grades, 7-12; day tuition, \$650; 5 day boarding, \$1250; 7 day boarding, \$1350; diocesan school, college preparatory; special emphasis, Jr. R.O.T.C.; accredited, University of California.

Connecticut

*Choate School, Wallingford.

*Kent School, Kent.

Pomfret School, Pomfret; 1894; headmaster, Dexter K. Strong; faculty, 18; pupils, 150; boarding; ages, 13-18; grades, 8-12; tuition, \$1900; scholarships available; college preparatory; member N.E.A.C.S.S.

*The Rectory School, Pomfret.

*Salisbury School, Salisbury.

South Kent School, South Kent; 1923; headmaster, Samuel S. Bartlett; chaplain, Rev. Alonzo L. Wood; faculty, 15; pupils, 125; boarding; ages, 12-19; grades, 8-12; Tuition, 0—\$1600, varies according to circumstances; emphasizes self-help; college preparatory; accredited Conn. State Board of Educ.

Watkinson School, Hartford; 1859; reorganized, 1945; headmaster, Rev. Nicholas M. Feringa; fac-

ulty, 9; pupils, 93; day and boarding; ages, 10-18; grades, 5-12; tuition, \$500-\$800; college preparatory; accredited, Conn. State Board of Educ.

*Wooster School, Danbury.

Delaware

St. Andrew's School, Middletown, 1930; headmaster, Rev. Walden Pell, II; faculty, 19; pupils, 137; boarding; ages, 13-18; grades, 8-12; tuition, \$500-\$1500, according to circumstances; college preparatory; accredited, Middle Atlantic States Association.

District of Columbia

St. Albans School, Washington; 1907; headmaster, Canon Charles Martin; chaplain, Rev. Pinkney Wroth; faculty, 36; pupils, 363; ages, 9-18 (day); grades, 4-12; tuition, \$650-\$725, including lunch; ages, 13-18 (boarding); grades, 8-12; tuition, \$1400; limited amount of tuition aid available; college preparatory; accredited Middle States Assoc. of Colleges and Secondary Schools.

Indiana

*Howe Military School, Howe.

Iowa

St. Katherine's School, Davenport. (see Girls' Schools).

Kansas

St. John's Military School, Salina; 1887; head, Col. the Rev. R. L. Clem; faculty, 11; pupils, 100; boarding; ages, 10-18; grades, 5-12; tuition, lower school, \$875; upper school, \$950; college preparatory; civil air patrol, pre-flight aeronautics; accredited, North Central Association of Secondary Schools and Colleges.

Maryland

*St. James' School, St. James.

St. Paul's School for Boys; 2101 W. Rogers Ave. Baltimore; 1849; headmaster, S. Atherton Middleton; chaplain, Dr. Harry Lee Doll; faculty, 18; pupils, 230; day, ages, 6 to 18; grades, 1-12; tuition, \$250-\$425; boarding, ages 10 to 18; grades, 5 to 12; tuition, \$875; scholarships available; under auspices of Old St. Paul's Church; college preparatory; special emphasis on choir, individual supervision and supervised athletics for all; accredited, Middle States Assoc. of Colleges and Secondary Schools.

Massachusetts

*Brooks School, North Andover.

Groton School, Groton; 1884; headmaster, Rev. John Crocker; chaplain, Rev. Malcolm Strachan; faculty, 34; pupils, 197; boarding; ages, 12-18; grades, 7-12; tuition, etc., \$1750; 40 scholarships of varying amounts; college preparatory; liberal arts, mathematics, sciences; special emphasis, religion, character, high scholastic standards; attorney general's list of approved educational institutions.

*Lenox School, Lenox.

*St. Mark's School, Southborough.

Michigan

*Cranbrook School, Bloomfield Hills.

Minnesota

Breck School, St. Paul; 1886; headmaster, Morris Brigham; chaplain to be announced; faculty, 3; pupils, 350; day, ages, 6-18; grades, 1-12; tuition, \$320-\$510; boarding, ages, 6-18; grades, 1-12; tuition, 5 day, \$920; 7 day, \$1080; scholarships available; diocesan school, college preparatory; special emphasis on Christian values and character training; accredited, Assoc. of Minnesota Colleges

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St. James' Military School, Faribault; 1901; head, Marvin W. Horstman; chaplain, Dean Charles R. Allen; faculty, 7; pupils, 45-50; boarding; ages, 7-14; grades, 2-8; tuition, \$1025; personal care, personality training.

Missouri

The Taylor School, Clayton; 1930; headmaster, Rev. Edgar C. Taylor, L.H.D.; faculty, 10; pupils, 65; day school; ages, 9-18; grades, 3-12; tuition, \$700-\$1500 per semester; college preparatory; accredited, Washington Univ.

Nebraska

Brownell Hall, Omaha. (See Girls' Schools).

New Hampshire

*Holderness School, Plymouth.
St. Paul's School, Concord; 1856; rector, Henry Crocker Kittredge; chaplain, Rev. Charles T. Webb; faculty, 58; pupils, 435; boarding, ages, 12-18; grades, 7-12; tuition, \$1600; five faculty members are clergymen of Episcopal Church, all members of board of trustees are Episcopalians; sacred studies taught by clergymen required; college preparatory; accredited, New England Assoc. of Colleges and Secondary Schools.

New Jersey

*Morristown School, Morristown.
St. Bernard's School, Gladstone; 1900; rector, Rev.



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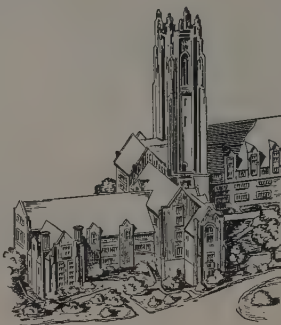
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There MAY BE Episcopalians of a type, who HAVE disposed of Easter by simply attending one Eucharist on that day, and been through with it all. But can we, who truly profess and call ourselves Christians, so easily dispose of Jesus, His Passion and Agonizing Death for US, and then, His Glorious Resurrection with its PROMISE thereby of OUR rising unto life eternal? If weak little US would so dispose of Eastertide, thank God, The Church does not, and it is the will of God that we grow in grace into a fuller life in Christ in The Church.

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*Ascension Day School, West New Brighton. (Al Coeducational).
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*Church of the Resurrection Parish School, New York City. (Also Coeducational).
*Darrow School, New Lebanon.
DeVeaux School, Niagara Falls; 1852; headmaster and chaplain, Rev. William S. Hudson; faculty, pupils, 70; day, ages, 12-; grades, 6-12; tuition, \$575-\$600; boarding, ages, 12-; grades, 6-12; tuition, \$1200-\$1250; under guidance of the diocese college preparatory; small classes, supervised studies and sports; accredited, University of the State, N. Y. and Middle States Assoc.
*Grace Church School, New York City

Hoosac School, Hoosick; 1889; headmaster, Rev. Meredith B. Wood; faculty, 8, plus business manager, matron, nurse; pupils, 40; grades, 7-12; tuition, \$1250; scholarships; Bishop of Albany, Superior SSJE, OHC on board of trustees; accredited, N. Y. State Regents.

Malcolm Gordon School, Garrison-on-Hudson; 1927; headmaster, Malcolm Kenneth Gordon; chaplain, Rev. Lockett Ballard; faculty, 5; pupils, 22; boarding; ages, 8-13; grades, 3-8; tuition, \$1600; preparatory to secondary schools; crafts, music, drama, athletics; small classes.

*Manlius School, Manlius.

St. Luke's School, Trinity Parish, New York City. (See Coeducational Schools).

*St. Paul's School, Garden City.

St. Peter's School, Peekskill; 1938; headmaster, Rev. Frank C. Leeming; chaplain, Rev. Edwin F. Packard; faculty, 8; pupils, 54; ages, 11-18; grades, 6-12; day tuition, \$500; boarding, \$900-\$1300; tuition varies according to means; college preparatory; grades 6 and 7 to be added in September, 1951, to meet need; accredited, University of the State of N. Y.

St. Thomas Choir School, 123 W. 55th St., New York City; 1918; headmaster, Henry B. Roney, Jr.; chaplains, Rev. Roeliff H. Brooks, Rev. James I. Morgan, Rev. John D. Wing; faculty, 11; pupils, 40; boarding, ages, 9-14; grades, 5-8; \$200 equipment fee; choir school of St. Thomas Episcopal Church; general elementary and junior high school academic work; established to train voices for St. Thomas Church; accredited, N. Y. State Board of Education, Member of Secondary Education Board, Member of Independent School Association.

*Trinity School, New York City.

*Trinity-Pawling School, Pawling.

North Carolina

Christ School, Arden; 1900; head, David P. Harris; chaplain, Rev. Ralph K. Webster, O.G.S.; faculty, 12; pupils, 135; boarding; ages, 12-18; grades, 7-12; tuition, \$850; self-help, small classes; accredited, Southern Association of Colleges and Secondary Schools.

Patterson School, Legerwood; 1909; supt., George Wiese; chaplain, Rev. Boston Luckey; faculty, 7; pupils, 80; boarding; ages, 11-18; grades, 6-12; tuition, \$650 plus duties; scholarships; character building, agriculture, forestry, business and industrial arts; accredited, North Carolina State Department of Education.

Oregon

St. Helen's Hall, Portland. (See Girls' Schools)

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Ascension Academy, Pittsburgh. (See Coeducational Schools).

*Church Farm School, Glen Loch.

Episcopal Academy, Merion and Overbrook; 1783; headmaster, Greville Haslam; send inquiries, Mr. Fitz-Eugene Dixon, Jr.; chaplain, Rev. Elbert St. Claire; faculty, 55; pupils, 606; day; ages, 5-19; grades, pre-kindergarten to 12; tuition \$28.



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Wayne Forge Military Academy, Wayne.

Rhode Island

St. Andrew's School, West Barrington; 1892; headmaster, Herbert W. Spink; chaplain, Rev. W. Stone; faculty, 20; pupils, 80; boarding; 8-19; grades, 4-12; tuition, \$500-\$720; varies according to means; sponsored by the diocese; college preparatory and general; all boys have vocational jobs on real projects toward scholarship; accredited, Rhode Island Dept. of Educ.

St. Dunstan's School, 88 Benefit St., Providence; headmaster, Roy W. Howard; chaplains, Clarence H. Horner, Rev. John S. Higgins; faculty, 12; pupils, 160; day; ages, 5-15; grades, primary through 9; tuition, \$250-\$425, varying according to means; boys sing in choirs of two ated churches; regular academic courses, Christian education, musical training (voice), athletic program, special emphasis on educating boy of mental capacity.

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St. Stephen's School, Alexandria; 1944; headmaster and chaplain, Rev. Edward E. Tate; faculty, 16; pupils, 175; day; ages, 8-17; grades, 3-12; tuition, \$350-\$450; diocesan school; college preparatory, sacred studies in all grades; special emphasis on academic fundamentals; accreditation pending, State of Virginia.

Washington

Annie Wright Seminary, Tacoma. (See Girls' Schools)

Wisconsin

Northwestern Military and Naval Academy, Lake Geneva; 1888; superintendent and chaplain, Rev. James Howard Jacobson; faculty, 16; pupils, 115; boarding, 7th and 8th grades, 4 years high school; Bishop of Chicago, chairman of Board of Trustees; college preparatory; accredited, North Central Assoc.

St. John's Military Academy, Delafield; 1884; president, Brig. Gen. Roy F. Farrand; chaplain, Rev. Sidney H. Croft; faculty, 40; pupils, 400; boarding; ages, 11-18; grades, 7-12; limited number of scholarships available; religious activities under direction of Episcopal Church; classical, English, science, commercial courses with emphasis on thorough preparation for college; development of character and formation of sound Christian behavior patterns. Military training in ROTC Unit designated "Honor School," highest department of the Army rating; accredited, North Central Assoc. of Colleges and Secondary Schools.

GIRLS

California

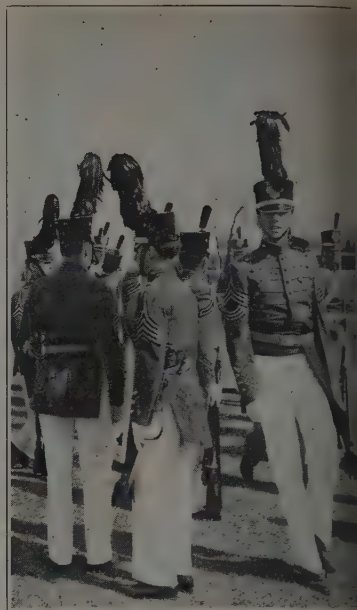
The Bishop's School, La Jolla; 1909; headmistress, Caroline Cummins; chaplain, Rev. Frederick J. Stevens; faculty, 23; pupils, 125; day and boarding; ages, 12-18; grades, 7-12 (day), 8-12 (boarding); tuition: day, \$500, boarding, \$1600; general and college preparatory; accredited, University of Calif., Pacific Coast Headmistresses Assoc.

The Girls' Collegiate School of Claremont; 1892; co-principals, Muriel Sait and Mary A. Edwards; faculty, 12; pupils, 45; day and boarding; ages, 11-18; grades, 7-12; tuition: boarding, \$1600-\$1700, day, \$400-\$500; college preparatory; accredited, University of California.

*Palmer School for Girls, Walnut Creek.

Connecticut

Rosemary Hall, Greenwich; 1890; headmistress, Mrs. Eugenia B. Jessup; chaplain, Dr. Cedric Bentley; day, ages, 11-18; grades, 7-12; tuition, \$500-\$600; boarding; ages, 11-18; grades, 7-12; tuition, \$1800; some partial scholarships; affiliated



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with Christ Church, Greenwich; college preparatory, music, arts, dramatic; special emphasis on high academic standing, good work habits, independence in work and concentration stressed; accredited, Connecticut Board of Education.

*St. Margaret's School, Waterbury.

District of Columbia

National Cathedral School, Mount St. Alban, Washington; 1900; principal, Miss Katharine Lee; faculty, 25; pupils, 270; day, ages, 8-18; grades, 4-12; price range, \$450-\$550; boarding; ages, 11-18; grades, 7-12; price, \$1475; directly responsible to Cathedral Chapter, Cathedral Foundation of D. C. college preparatory and general; accredited, Middle States Association of Colleges and Secondary Schools.

Iowa

St. Katherine's School, Davenport; 1884; headmistress, Miss Katherine Zierleyn; chaplain, Very Rev. Russell K. Johnson; faculty, 20; pupils, 135; day, ages, 3-17; nursery-12; tuition, \$120-\$350; boarding; ages, 11-17; grades, 6-12; tuition, \$1350; some scholarships available; diocesan school; college preparatory.



DON'T ROCK THE BOAT: Girls of St. Katharine's, Davenport, visit a baby clinic.

CHURCH SCHOOLS

atory; strong departments in music and
accredited, Iowa Committee on Secondary
and Colleges; Iowa State Department of
ion; member National Council of Independent
schools.

ica's School, Des Moines; Mrs. Gladys Hel-
exec. director; housemothers, 3; pupils, 17;
-18; grades, 7-12; tuition, \$43 per month;
munity Chest sponsored home where girls
roken homes learn to care for themselves
e home they live in, in addition to learning
skill for self-support. Pupils attend local
school.

Kentucky

ret Hall School, Versailles; 1898; principal,
Rachel, OSH; chaplain, Rev. George A. A.
; faculty, 17; pupils, 85; day, ages, 6-18;
-12; tuition, \$100-\$185; boarding, ages,
grades, 4-12; tuition, \$550-\$1200; varying
ing to means; conducted by the Order of
lena; Bishop of diocese on board of spon-
college preparatory; art, piano, voice, dra-
dancing, full sports program; Christian
e taught in all grades; self-help plan; ac-
d, Southern Assoc. of Colleges and Second-
hools.

Maryland

ah More Academy, Reisterstown.

Massachusetts

anne's School, Arlington Heights.

Michigan

wood School, Cranbrook, Bloomfield Hills;
headmistress, Miss Marion E. Goodale; chap-
Rev. Lawrence Pearson; faculty, 31; pupils,
day, ages, 12-17; grades, 7-12; tuition, \$675-
boarding, ages, 14-17; grades, 9-12; tuition,
scholarships up to half tuition granted;
opal ministers talk at chapel and teach
ous classes; thorough college preparation, as
as general course; well-rounded sports pro-
; social activities with Cranbrook School for
outstanding opportunities in fine and ap-
arts; instruction in design, drawing, paint-
sculpture, ceramics, weaving, piano, voice,
atics; accredited, University of Michigan,
er of National Council of Independent
s.

Minnesota

Mary's Hall, Faribault; 1866; headmistress,
ie M. Newman; chaplain, Very Rev. Charles
len; faculty, 20; pupils, 80; boarding, ages,
; grades, 9-12; tuition, \$1175 (increase of
for 1951-1952, probable); Minnesota and
Dakota diocesan school; intensive college
ration, comprehensive general courses; ac-
ed, North Central Association of Secondary
ols and Colleges, University of Minnesota.

Mississippi

Saints' Episcopal College, Vicksburg.

Nebraska

nell Hall, Happy Hollow Blvd., Omaha;
headmaster, W. C. Henry; chaplain, Wil-
P. Reid; faculty, 23; pupils, 127; day, 3½-18;
ry-12; tuition, \$175-\$475; boarding, ages,
; grades, 6-12; tuition, \$1050-\$1250; coedu-
nal, nursery to 4th grade; diocesan school;
ge preparatory; accredited, State of Nebraska,
h Central Association.

New Hampshire

Mary's in the Mountains, Littleton; 1886; prin-
prior, Miss Mary Harley Jenks; chaplain, Rev.
am Weber; faculty, 11; pupils, 60; boarding;
-13-18; grades, 9-12; tuition, \$1,400; college
aratory.

New Jersey

John Baptist School, Mendham; 1880; Sister
prior, Sister Mary Barbara, C.S.J.B.; chap-
Rev. Edward R. Noble; faculty, 9 full time,
art time; pupils, 40; ages, 11-18; grades, 7-12;
on, day, \$200-\$400; boarding, \$1000-\$1200; a
scholarships available if needed; operated by

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*St. John's School, Mountain Lakes.

St. Mary's Hall, Burlington; 1837; headmistress Florence Lukens Newbold; chaplain, Rev. R. Varley; faculty, 16; pupils, 110; day, ages, 6-12; grades, 1-12; tuition, \$225-\$350; boarding; ages 8-18; grades, 3-12; tuition, \$1400; financial grant available; Bishop of diocese is president of board of trustees; Cathedral Foundation approves trustees; college preparatory and general; accredited, Middle States Association Secondary Schools; N. J. State Dept. of Education.

New York

*Cathedral School of St. Mary, Garden City, L.

*Mary Warren Free Institute, Troy.

St. Agnes' School, Albany; 1870; principal, M. Blanche Pittman; chaplain, Rev. G. Barrow; faculty, 34; pupils, 255; day and boarding; day, ages 5-18; grades, kg. to 12; boarding; ages, 12-18; grades 7-12; tuition: day, \$200-\$400, boarding \$1,260; college preparatory, general art, music accredited, Middle States Association and New York Regents.

*St. Faith's School, Saratoga, Springs.

St. Mary's School, Peekskill; 1868; head, Sister Mary Regina; chaplain, Rev. George Collard; faculty, 15; pupils, 80; ages, 12-18; grades, 7-12; tuition: boarding \$1350, day \$500; general art, college preparatory; accredited, Middle States Association of Colleges and Secondary Schools.

North Carolina

*St. Mary's School and Junior College, Raleigh.

Oregon

St. Helen's Hall, 1855 S. W. 13th, Portland; 1866; headmistress, Jane Allen Saxton; chaplain, Rev. Neville Blunt; faculty, 30; pupils, 310; ages, 3-18 (day); grades, pre-school-12; tuition, \$250-\$450; ages, 7-18 (boarding); grades, 2-12; tuition, \$135-\$1400; co-ed. through 3d grade; scholarships; tuition and grants for need; college preparatory; Bishop of diocese is president of trustees; accredited by Northwest Assoc. of Independent Schools; National Association of Independent Schools.

Pennsylvania

*Ascension Academy, Pittsburgh. (Also Coeducational).

*Burd School for Girls, Philadelphia.

South Dakota

All Saints' School for Girls, Sioux, Falls.

St. Mary's School, Springfield; 1873; headmistress, Miss G. Bernice Holland; chaplain, Rev. Alexander McD. Wood; faculty, 5; pupils, 50; boarding; ages 10-18; grades, 4-12; tuition, \$60; college preparatory; acculturation of Indian girls to American society; accredited, South Dakota Dept. of Public Instruction.

Tennessee

St. Mary's School, Sewanee; 1897; Sister Superior Sister Christabel, C.S.M.; chaplain, Rev. Bonny Spencer, O.H.C.; faculty, 14; pupils, 50; ages 11-18 (day), grades, 6-12; ages, 12-18 (boarding), grades, 8-12; tuition, day, \$150-\$175; boarding \$800, varies with means; college preparatory; operated by the Sisters of St. Mary; accredited by Southern Assoc. Colleges and Secondary Schools; Mid-South Assoc. of Private Schools.

Texas

Saint Mary's Hall, San Antonio; 1879; headmistress, Miss Gretchen Tonks; chaplain, Rev. Samuel Orr Capers; faculty, 40; pupils, 300; day and boarding; ages, 6-18; grades, 1-12; tuition: day \$250-\$400, boarding, \$1800-\$1400; coeducation; grades, 1 to 2; college preparatory; accredited by Texas State Dept. of Education and Southern Assoc. of Secondary Schools and Colleges.

Utah

Rowland Hall, Salt Lake City; 1880; (Mrs.) Elizabeth T. Corr; chaplain, Bishop of Utah; faculty, 24; pupils, 170; ages: 2½-18 day, 12-18 boarding

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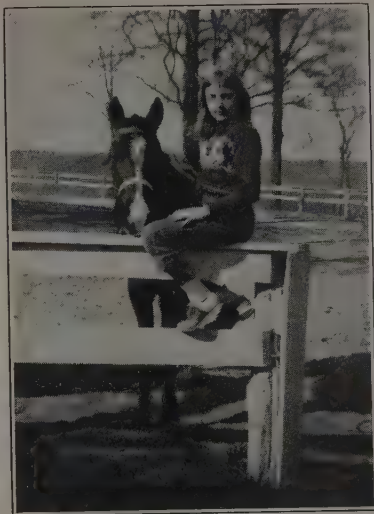
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CHURCH SCHOOLS



ST. MARY'S, SEWANEE: Time off for a photo.

grades: nuns-12 day, 7-12 boarding; price range: \$135-\$400 day, \$1350 boarding; college preparatory; accredited, Northwest Association.

Vermont

Rock Point School for Girls, Burlington; 1928; principal and director, Miss Doris K. Wright; chaplain, Rt. Rev. Vedder Van Dyck, Bishop of Vermont; faculty, 7; pupils, 52; boarding, ages, 12-18; grades, 7-12; tuition varies according to means; diocesan school; college preparatory and general courses; coöperative boarding school; program designed to give students a well balanced education—spiritually, academically, socially; accredited, State Department of Education.

Virginia

*Chatham Hall, Chatham.

St. Agnes' School, Alexandria; 1924; headmistress, Helen Army Macan; chaplain, Rev. J. J. Ambler; faculty, 30; pupils, 330; day, 5-18; kindergarten through 12; tuition, \$250-\$500; boarding, ages, 10-18; grades, 5 through 12; tuition, \$1300; co-educational, kindergarten to 3d grade; diocesan school; college preparatory; emphasis on Christian education; accredited, State of Virginia.

*St. Anne's School, Charlottesville.

St. Catherine's School, Richmond; 1890; headmistress, Susanna P. Turner; chaplain, the Rev. Reno S. Harp, Jr.; faculty, 61; 180 boarders, 400 day pupils; day; ages 5-18; grades, kg.-12, price \$200-\$450; boarding: ages 10-18, grades 3-12, price \$1350; some grants and scholarships; owned and operated by diocese; college preparatory; religious education; accredited, Southern Assoc. of Colleges and Secondary Schools, Va. State Board of Education.

*St. Margaret's School, Tappahannock.

Stuart Hall, Staunton; 1843; headmistress, Mrs. William T. Hodges; chaplain, Rev. Lewis Gibbs; faculty, 15; pupils, 115; day, ages, 12-19; grades, 9-12; tuition, \$250; boarding, ages, 12-19; grades, 9-12; tuition, \$1200; generous scholarships offered; diocesan school; college preparatory, general courses preparing for junior colleges or special work in music or art; accredited, Southern Association of Schools and Colleges, State Board of Education.

Washington

Annie Wright Seminary, Tacoma; 1884; headmistress, Ruth Jenkins; chaplain, Rev. Arthur Bell; faculty, 45; pupils, 300; day and boarding; ages, 4-18 (day); grades, kg. to 12 (day); ages, 8-18 (boarding); grades, 2-12 (boarding); tuition: day \$225-\$450, boarding \$1350-\$1550; coeducational, Kindergarten to 2d grade; college preparatory; accredited, State of Washington Board of Education.

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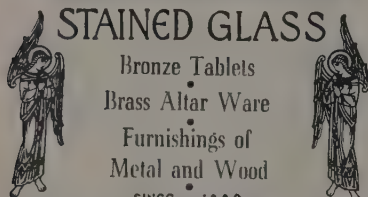
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CHURCH SCHOOLS

tion, Northwest Assoc. of Secondary and Higher Schools.

St. Paul's School, Walla Walla; 1872; headmistress, Miss Hedwig Zorb; chaplain, Rev. Frank Gilbert; faculty, 11; pupils, 60; day, ages, 12-18; grades, 7-12; tuition, \$250-\$340; boarding, ages, 12-18; grades, 7-12; tuition, \$975; under auspices of District of Spokane; college preparatory; music, drama, sports; special emphasis on responsibility, student government; accredited, Northwest Assoc. of Secondary and Higher Schools, Northwest Assoc. of Independent Schools, State of Washington.

Wisconsin

*Kemper Hall, Kenosha.

Wyoming

Jane Iverson Memorial Hall, Laramie; 1921; principal, Josephine W. Whitehead; chaplain, Very Rev. Otis Jackson; faculty, 4; pupils 21; boarding; ages, 13-18; grades, 7-12; tuition, \$650; special emphasis on religious studies; girls attend University High School for academic classes. Accredited by North Central Association.

COEDUCATIONAL

California

Ascension Parish Day School, Sierra Madre; 1947; principal, Sister Noel, C.S.M.; chaplain, Rev. Harley G. Smith, Jr.; faculty, 9; pupils, 110; ages, 4-14; grades, kindergarten-8; tuition, \$8.50-\$15 per month; conducted by the Sisters of St. Mary. *St. Mary of the Angels, Hollywood.

*St. Matthew's Parish School, Pacific Palisades.

Connecticut

*The Abbie Loveland Tuller School, Fairfield.

*The Abbie Loveland Tuller School, Washington.

District of Columbia

*Beauvoir, National Cathedral Elementary School, Washington.

Illinois

*St. Edmund's School, 6105 S. Michigan Ave., Chicago.

Maryland

*Immanuel School, Glencoe.

Massachusetts

*The Abbie Loveland Tuller School, Barnstable.

Nebraska

Brownell Hall, Omaha (see Girls' Schools).

New York

*Advent Tuller School, Church of the Advent, Westbury, L. I.

*Ascension Day School, 215 Manor Rd., West New Brighton, S. I.

*Church of the Resurrection Parish School, 115 E. 74th St., New York City.

*Grace Church School, 88 4th Ave., New York City. Greer School, Hope Farm, Dutchess County; 1906; director, Randle Elliott, Ph.D.; inquiries to Mrs. Carol Rouse, director of social service, 104 E. 35th St., New York, 16; acting chaplain, Rev. R. D. Bonacker; faculty, 18; pupils, 200; day and boarding; ages, 6-18; grades, 1-12; price range, free to \$1200; tuition varies according to means; founded by Bishop Greer, chapel is under diocese of New York but school is independent, 8 to 40 confirma-



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tions a year; academic; normal, well-integrated community life for children of normal mental from broken homes; emphasis on developing responsibility and leadership.

*St. Hilda's School, 621 W. 113th St., New York City.

St. Luke's School, 487 Hudson St., New York City; 1945; headmaster and chaplain, Rev. Paul Weed, Jr.; faculty, 3 full, 2 part-time, 2 assistants; pupils, 100-120; day, ages 3 year, 8 mos.-nursery-8th grade; tuition, \$400-\$500; some grants given; headmaster is vicar of St. Luke's Church; regular grade school with special teachers in dramatics, music, art, and crafts; emphasis on Christian living; children attend chapel morning, have religious education instruction on a week.

North Carolina

*Appalachian School, Penland.

Oklahoma

*Casady School, Oklahoma City.

Oregon

St. Helen's Hall, Portland (see Girls' Schools).

Pennsylvania

*Ascension Academy, Pittsburgh.
*Pen Ryn Episcopal School, Andalusia.

Rhode Island

St. Michael's School, Newport; headmaster a chaplain, Rev. W. E. Snoxell; faculty, 12; pupils 100; day, kindergarten-9th grade; tuition, \$20-\$350; scholarships available; Bishop of diocese president of board; accredited, Secondary Education Board.

South Dakota

*St. Elizabeth's Mission Home, Wapala, S. D.

Texas

St. Mary's Hall, San Antonio. (See Girls' Schools).
St. Stephen's Episcopal School, Austin; 1950; head-



CLASSROOM building, new St. Stephen's, Austin.

CHURCH SCHOOLS

and chaplain, Rev. William Brewster; faculty; pupils, 80; grades, 7-12; tuition, \$450 (\$1250 (boarding); limited scholarships; by diocese of Texas.

Virginia

es' School, Alexandria. (See Girls' Schools).

Washington

Wright Seminary, Tacoma. (See Girls' Schools).

Wyoming

Michael's Mission School, Ethete (Arapahoe County).

OUTSIDE UNITED STATES

Alaska

n's School, Allakaket; coeducational; head, C. Kay; 25 pupils; ages, 6-16; no tuition; school for Indian and Eskimo children living in the village.

Central America

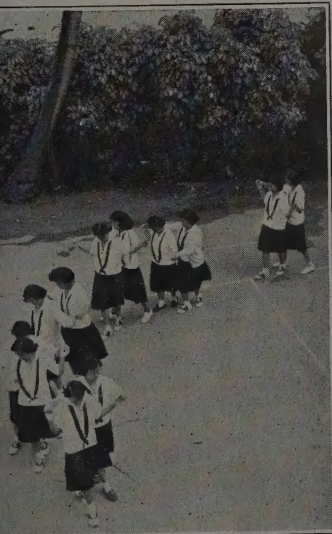
rk's School, (coeducational), Bluefields, Nicaragua; 1900; head, Lucien E. Churnside; chaplain, Archdeacon Arnold Waldo; faculty, 8; 252; day, ages 6-18; grades, 1-8; tuition according to means; school supported by from Missionary District of Panama; all in republic obligated to follow government curriculum; special attention given national history and geography. Students are examined by government inspectors in order to receive certification. Secondary department to be instituted in 1951.

Hawaii

Episcopal Academy, Kamuela; headmaster, v. Paul R. Savanack; coeducational; grades, 7-12; price: \$235 (day), \$750 (boarding); college sponsored by missionary district of Honolulu.

School, (boys) Honolulu; 1862; rector, Rev. A. A. Parmiter, Jr.; chaplain, to be appointed; faculty, 50; pupils, 795; day, ages 5-19; grades, kindergarten-12; tuition, \$225-\$275; boarding, \$18-19; grades, 7-12; tuition, \$665-\$750; some scholarships; Bishop is chairman of the board; preparatory, some general courses; emphasis on college preparation and Christian training; accredited, Northwest Association of Secondary and Higher Schools; Secondary Education

Andrew's Priory, (girls) Honolulu; 1867; Sister Charge, Sister Marion Beatrice, C. T.; chaplain, Rev. Kenneth A. Bray; faculty, 28; pupils,



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PM; addr, address; anno, announced; appt,
appointment; B, Benediction; C, Confessions;
Cho, Choral; Ch S, Church School; c, curate; d,
deacon; EP, Evening Prayer; Eu, Eucharist; Ev,
Evangelist; ex, except; HC, Holy Communion;
HD, Holy Days; HH, Holy Hour; Instr, Instruc-
tions; Int, Intercessions; Lit, Litany; Mat,
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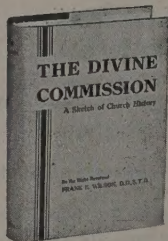
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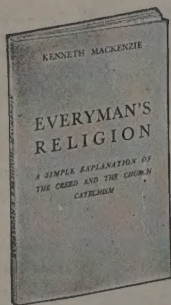
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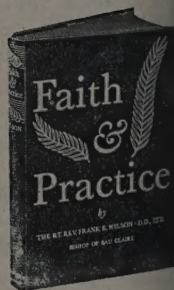
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